

SCC
1768





G. V. & Co. sculp.

Godowick Muggleton

*Dyed the 14th of March 1608 then Aged 88 years
7 months & 14 Dayes.*

Joyful News from Heaven:

O R, T H E

L A S T I N T E L L I G E N C E

F R O M

Our Glorify'd J E S U S above the Stars.

Wherein is Infalibly Recorded

How that the SOUL dieth in the BODY;

Also is discovered,

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| I. What that is which sleeps
in the Dust. | | IV. The Mystery of the Dis-
pute between Christ and
the Woman of <i>Samaria</i> , |
| II. The Nature of its Rest. | | as touching the true Point
of Worship, clearly open'd. |
| III. The Manner of its Wa-
king. | | |

W H E R E I N

You have, drawn up, a Divine Charge against the
Teachers of the BAPTISTS.

With all other Teachers publick and private, for counterfeiting the
Commissions of the Man J E S U S, being therein convicted of spiritual
High Treason against Christ, the Great Commissioner of Heaven and
Earth.

With a true *Description* of the *Kingdom of Glory*, prepared only for the *Seed*
of *Adam*, that blessed *Seed* of Faith; and true Relation of the *Kingdom of*
Darkness, prepared for the cursed *Seed* of *Cain*, World without End.

Written by *John Reeve* and *Lodowick Muggleton*, the last Commissio-
nated Witnesses and Prophets of that only High, Immortal, Glorious
God, Christ Jesus.

THE SOUL'S MORTALITY

PROVED

Against all GAINSAYERS.

YOU have a spiritual Epistle full of divine Consolation, and Information of Judgment, unto those only, which in any Measure are enabled truly to comprehend it. In *John* the 10th, there, saith Christ, *I lay down my Life, that I might take it again; no Man taketh it from me, I lay it down of myself: I have Power to lay it down, and Power to take it again.*

My beloved Brethren, in the latter Words of this Text is comprehended all the Wisdom, Power, and Glory, of Infiniteness itself. First of all, here our Lord doth as it were present unto your spiritual View a two-fold Comprehension of his God-head Power: First, a divine Power to enter into Death: Secondly, being dead, a Power to quicken Life out of Death, or silent Darkeness itself. Moreover, because many of the blessed Ones are not fully satisfied, concerning Christ's Soul dying with his Body, therefore I shall write somewhat from his own Words, spoken upon that Account. *John* the 12th it is thus written, *Except the Wheat Corn fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.* Dear Friends, Oh! what a fit Resemblance is there between the spiritual Prince of Glory, and the natural Prince of Grain, if it be rightly understood? Furthermore, you know that except the Wheat Corn wholly dies in the Heart of the Earth, that Instead of an Increase of thirty, sixty, or an hundred Fold, for want of dying it appears no more in the least; so likewise, had not Christ's divine Life been wholly dead and buried in the Heart of the Grave, with the Body of his Flesh, what

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The Soul's Mortality proved.

spiritual Advantage of a glorious Increase to himself, through the Spirits of elect Men and Angels, could have been attained to in the least ?

AGAIN, you know that the Flower is the Life of the Wheat Corn, and that, yea that Life hath its Being throughout the whole Grain, making but only one bodily living and dying Life, that it may be capable to produce a Multitude of living Bodies into its own Likeness ; so likewise you may also know, that the Soul was the pure Life of Christ's Flesh ; and that, yea, that divine Life had its Being throughout the whole Man, making but one only living and dying Essence, that it might be capable to produce many Bodies in his own spiritual Likeness, out of the Sleep of Death, by the glorious Power of his Word speaking only, when with his Saints and Angels he shall visibly appear unto eternal Judgment. Moreover, doth not the Spirit of the Wheat Corn naturally die, and in the same Body it died in, even through Death itself, quicken into Variety of Life again, by Vertue of a creative Word only, without any additional Power from the Creator in the least ; so that it enjoys its appointed Refreshings in the Season thereof ? It is written, *The last Adam was made a quickning Spirit, (the second Man is the Lord from Heaven :)* Why then should it seem hard or strange unto a spiritual Christian, that the Soul of Christ should naturally die within his Body, and though Death itself produce all Variety of divine Life again, without any additional Power in the least (seeing he alone became that all-quickning spiritual God-man) from whence, as from an everlasting Fountain, floweth all spiritual and natural Light, even through Heavens, Earth, Waters, Men, Angels, and all Creatures possessing Vertue in them. Furthermore, though all the Life of the Wheat Corn by Degrees wholly dieth from its present Life, yet no mortal Man can possibly know, in how short a Time it is quickened into Life again ; so likewise it was with the Life of Christ Jesus the Lord ; for although his divine Soul wholly died with his natural Body, yet, because its divine Nature was of an all-quickning infinite Vertue, and of Motion swifter than Thought, therefore there can be no Expression of Time between dying and living again : Observing of Time belongs only unto that Life which is sensible of its own dying ; but as-
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for that eternal Life which was in Christ Jesus, which passed through Death swifter than Thought, and those Souls that are senseless of all Motion, Light, or Life, in the Dust of the Earth, what Time is there to them in the least?

AGAIN, in the next Place, for a further Insight into this supernatural Mystery of Christ's God-head passing through Death, into a new and glorious Life, even naturally, as the most purest Grain, I shall write something concerning *Lazarus*, and something in relation to *David*. In the 11th Chapter of Saint *John*, it is thus written; *Then said Jesus unto them plainly, Lazarus is dead; then when Jesus came, he found that he had lain in the Grave four Days already.* Now, if it should be still imagined by some that are of a weak Faith, that the Soul of *Lazarus* died not at all, but was living in a Paradisaical Estate elsewhere, whilst his Body remained in the Grave; then I would gladly know, if known, where that Paradise was, or is? Moreover, if for want of the Knowledge of any such Place, thou reply and say, his Soul for that Reason was ascended into the highest Heavens; then I would also know, whether it be not contrary to all sober Sense or Reason in Man, that a Soul once immortalized, should descend into a Condition of Mortality again? Furthermore, seeing, according to Truth, and Sobriety of Spirit, there was no Paradise, no Heaven to be found for the Soul of *Lazarus*, whilst his Body remained in the Grave, where then should his Soul enter, but with his Body only? Christ said that his Words were Spirit and Life, and that he was the Resurrection and the Life; since the Soul of Man was therefore polluted, through carnal Generation, thou mayest know, that Man's Spirit and Body is but only one undivided living and dying Essence, and the infinite Vertue of Christ's Word only, was that God which revived the Soul and Body of *Lazarus* out of the Grave of Death, into this natural Life again, for the Manifestation of the Glory of his God-head Power, in the Spirits of his redeemed Ones; that they, in some Measure, may know, to the Praise of his unsearchable Wisdom and Power, who it is that quickneth Souls out of the Death of Sin, into the Life of Grace; and out of the Grave of Death, into the Life of Glory at the last Day.

The Soul's Mortality proved.

AGAIN, in the 2d Chapter of the *Acts of the Apostles*, it is written, *Men and Brethren, I may boldly speak unto you of the Patriarch David, that he is both dead and buried, and his Sepulchre remaineth with us unto this Day; for David is not ascended into Heaven*: What thinkest thou, is not the Soul of Man the ascending Part, Light, or Life of the Body? What then was that which died, and was buried, and ascended not into Heaven? Was it not *David's* whole Man, both Soul and Body, that saw Corruption? If as yet thou art not clearly convinced of the Soul's Mortality, when the Body of *David* had neither Motion, Life, Light, nor Breath in it; I would fain know where his Soul was, seeing the Apostle said, *For David is not ascended into Heaven*: Moreover, when *David's* not ascending into Heaven was mentioned by the Apostle, if his Soul had been capable of a sensible Heaven or Paradise, until the End of the World, without his Body, would not the Prophets, or the Apostles, have declared it one Time or other, it being a Thing of so great Concernment? Is there any more than one true Peace, or Soul-Paradise to be enjoyed in this Life? And canst thou imagine, or think, that there should be two distinct Heavens, or paradisaical Conditions, to be enjoyed in that Life to come? Furthermore, is the Body of Man capable of any Good or Evil in the least, unless it be moved thereunto by its Soul? And is it not the Spirit or Soul only which comprehends all spiritual or natural Things whatsoever? What then was that which, instead of ascending into Life, Heaven, or Glory, descended into Death or Dust, but the very Soul of *David*, as well as his Body? Thus you which are of a spiritual Comprehension may clearly see, that wheresoever the Scriptures make mention of ascending, descending, living, or dying of Man, it always points at the Soul of the Man, though the Body sometimes be first mentioned.

AGAIN, it is written, *And fear ye not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Body and Soul in Hell*. Almost all Men are at a great Loss, through the Variety, and seeming Contrariety of Scripture-Sayings: Now you know that the Scriptures bear but a two-fold Sense in them, and no more; that is to say, History and Mystery, natural or spiritual; no Man therefore

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is capable truly to comprehend Scripture-Mysteries or Secrets, unless he possesseth the invisible Life or Power of them in his own Soul: Moreover, unless a Man be indued with a divine Gift in some spiritual Depths above all other Men, did the Lord of Glory, think you, commisionate that Man to interpret heavenly Mysteries to his Brethren? I trow not: For I certainly know, that those that are sent of God by an immediate Call or Voice from on high, are indued with an infallible Knowledge of God's Secret Counsels above all other Men in this World. You that are swift in spritual Cromptensions, consider what I shall here write, and the Lord give you Understanding of the Truth of it. There is a two-fold Life and Death in all Mankind, either a Natural, or a Spiritual; a Man may be in perfect Health upon a natural Account, and sick unto Death upon a spiritual Account, at one and the same Time; so likewise of the contrary, a Man may be mortally wounded upon a natural Account, and spiritually healed upon an immortal Account at one and the same Time also. When all the spiritual Light or Life in the Elect enters into silent Death with the mortal Soul, in the twinkling of an Eye it quickens again into everlasting Glory; so likewise of the contrary, when all that spiritual Darknes that dwells in the Reprobate shall enter into a natural Death with their mortal Souls, it shall quicken again in a Moment into an eternal spiritual Death, or Shame. Hence you may know, that the Mind of Christ in those Words, was this, Fear ye not them which by divine Sufferance may kill both Soul and Body by a natural Death, but rather fear him that hath an absolute Power in himself, to slay both Soul and Body with an eternal Death, by raising Men's Souls and Bodies again out of the Dust of the Earth, into an un-dying glorious Life, or shameful ever-living Death; in the Name of the Lord, I say, fear him.

AGAIN, if the Soul of Man be not capable of a temporal Death, as most Men vainly imagine, how then can it be made capable of an eternal Death? Surely, if it be not capable of the lesser, it cannot possibly be made capable of the greater. I say therefore, that those Men which know not the temporal and eternal Dying of the Souls of reprobate Men, cannot understand the spiritual and eternal Living of the Souls of just Men

Men made perfect. Moreover, is not Sin or Evil a Defect or Weakness of Nature? And is the Effect of this Defect any Thing else but Death itself? Yea, all Kind of Death for a Moment, even to all Mankind. 'Tis confest, that if the Spirit or Soul of the first Man, *Adam*, had been so powerfully pure in its Creation, that it could not have been defiled by Sin or Evil, no Kind of Death then could have had any Power over him in the least; but when once Sin entered into his undefiled Soul, with it nothing else but all Kind of Death unavoidably entered also. It is not written that the Body, but the Soul that sins shall die, be put to Death, or cut off from the Land of the Living; wherefore, if any Man's Soul be so perfect, that it cannot be toucht with the least Motion of Sin or Evil against God and Man, it is impossible then of any Capacity of Dying in the least; so likewise, if there be no such Man living, as I am very certain there is not, it is as impossible also, for any Soul to escape all Kind of Dying in the least, as aforesaid. Furthermore, is there any more than one Spirit or Soul in a Man? And doth not all rational Men that are sober, confess a Change of this present Life? And is not that Life to come on the other Side of Death? How then can any living Soul enter into that Life to come, or be changed from what it is already in the least, but by passing through the black Jaws of Death's Kingdom? Not that I look upon Death to be dreadful alike unto all Men, for I am confident, that a full Assurance of an Enjoyment of the Glory to come, destroys the Sting of Sin, which occasioneth the Fear of eternal Death where it prevaleth, by making the natural Dying of the Soul, as falling into a sweet Sleep, unto that Spirit possessed with such an Enjoyment.

AGAIN, there is a Saying of *Solomon*, that is taken for as pure a Truth as any in Holy Writ, that is a meer Stumbling-block to most Men, through which their Understandings are so blinded, that they have no Patience to hear any Thing that is contradictory to the antient Opinion of learned Men in those Words; which is this: *Then shall the Dust return to the Earth as it was, and the Spirit to God that gave it.* Though *Solomon* was indued with natural Wisdom, from whence he uttered many divine Sentences, to the excelling of all worldly Princes that

that ever should come after him; yet I dare boldly affirm against all Men in this World, that those Words of his proceeded not from the spiritual Knowledge of God in him, but from his own carnal Reason: Why? Because that in another Chapter of the same Book he saith; *For that which befalleth the Sons of Men, befalleth the Beasts, even one Thing befalleth them; as the one dieth, so dieth the other; they have all one Breath; so that a Man hath no Preheminence above a Beast.* Now if a Man at his Death hath no Preheminence above a Beast, why should not the Spirit of the Beast return to God that gave it, as well as the Spirit of the Man? But if Man's Spirit dieth not with its Body, but ascendeth into Heaven, and the Spirit of the Beast, with its Body, descendeth into the Earth, and perisheth; then as afore said, surely a Man at his Death hath a Preheminence far above a Beast. Moreover, concerning the Spirit of Man and Beast, being alike in Death upon a natural Account, is unto my Understanding as pure a Truth as can be uttered; yet I know, that many Times worldly Solomon's understand not the true Sense of their own Sayings: Many Men there are which are mighty in natural Wisdom of Words, but concerning a real Comprehension of spiritual Things, they are even as Weakness itself; so likewise of the contrary, many Men there are which appear weak in natural Expressions, but are very powerful in spiritual Comprehensions; for the Wisdom which is from on high consists not in glittering Words, but in a right Understanding of glorious Things only. Furthermore, since Man's Nature was polluted with Sin or Evil, there is no Distinction or Preheminence in Death between the Man and the Beast; for Man is become natural as the Beast, and wanting natural Food, continueth no more than the Beast; and so being subject to natural Infirmities or Wants, as the Beast is, he entereth both Spirit and Body into the Dust of the Earth with the Beast, until the Lord of all Life and Glory, according to Man's Faith in his infinite Power, doth grant those Men a Preheminence above the Beast, by quickning their Spirits and Bodies again, out of the Grave of Death into everlasting Life, when the Beast remains in the Dust for ever, for want of the Knowledge of spiritual Things. This Preheminence of Man's natural Dying, and spiritual Living again above the
Beast,

Beast, which the ever-living God hath revealed in me, I do not remember is mentioned in any of the Writings of *Solomon*. True Wisdom is holy, or pure Innocency; this is the Light or Life of heavenly Glory in Man. Now for this, *Solomon* himself wanted true Wisdom, even in his old Age, according to that in the First of *Kings*; *For it came to pass, when Solomon was old, that his Wives turned away his Heart after other Gods, and his Heart was not perfect with the Lord his God, as was the Heart of David his Father.*

AGAIN, in the second Epistle of St. *Peter*, it is thus written: *Knowing this first, that no Prophecy of the Scripture is of any private Interpretation: For the Prophecy came not in old Times by the Will of Man, but holy Men of God spake as they were moved by the Holy Spirit.* And in the last Chapter of St. *Luke*, Christ spake thus; *And he said unto them, these are the Words which I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.* You know the Glory of the Sun discovereth the smallest Mote; so likewise, when Truth appears in its spiritual Brightness, it discovers every Motion of carnal Darkness in Man. *Solomon* indeed was a very wise Man, but I never read that he was a holy, or prophetic Man; therefore, it doth not appear to me, that he was a Pen-man of Holy Writ. Moreover, when Christ the only God repeated the foresaid Scriptures unto his Apostles, which he came in Flesh to fulfill, he waveth the Writings of *Solomon*: When Christ also said, *A greater than Solomon is here*; he spake it in Reference to *Solomon's* Wisdom, so adored by vain-glorious worldly Men. 'Tis as if Christ should have said, a Wisdom of a more eminent and glorious Concernment presents itself to your View; but because it appears not decked with *Solomon's* natural Jewels, therefore rejected by you. Furthermore, if the Wisdom of *Solomon*, and the Wisdom of Christ, had been of one Nature, would the Kings of the Earth, think you, have embrac'd the one, and despised the other? Also, if *Solomon's* Wisdom had been spiritual, or prophetic, in relation to his God becoming a Body of Flesh, I verily believe, that both Christ and his Apostles would have alluded to his Writings above all other Men. Furthermore,
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why did Christ say, that the Queen of *Sheba* should rise up in Judgment against that Generation, and condemn it? Because she went from the utmost Parts of the Earth, to hear the Wisdom of *Solomon*, which was but natural; and behold they despised to go over the Door-threshold to hear the Wisdom of God in him, which was spiritual.

AGAIN, you may know that the Wisdom of *Solomon* was but natural: Why? Because the greatest Despisers in this World of the Lord Jesus, and his heavenly Wisdom, do embrace the Wisdom of *Solomon*, even as eternal Life itself; for altho' *Solomon* was indued with such a large Measure of Wisdom, as to find out any difficult Cause, and to give righteous Judgment concerning it, and to speak a Language above all other Princes, and to find out the Secrets of Nature above all other Men, yet you may know his Wisdom was but earthly: Why? Because his Spirit was overcome by heathenish Women, to forget the Living God, and to worship the dead Idols of Men's Imagination, who were made to own the Wisdom of *Solomon* far above their own, until he was deceived by the carnal Beauties of his natural Wives. Moreover, you may know, that heavenly Wisdom shews a Man the Vanity of all Things, though he be always temperate in all Things; wherefore, if the Wisdom of *Solomon* had been spiritual, he might also have known the Vanity of all Things, without an Excess, Union, or Communion with them; for, though a Man (through old Age) become never so weak in his Body, yet whilst his natural Sense or Reason remaineth, if his Wisdom be spiritual, it will appear more stronger in him to withstand all carnal Temptations, than in his Youth; not only because Youth lusteth after carnal Pleasures, but also because divine Wisdom is of an eternal growing Nature, according to that in the Last of *Malachi*, where it is thus written, *But unto you that fear my Name, shall the Son of Righteousness arise with Healing in his Wings; and ye shall go forth, and grow up as Calves of the Stall.* Wherefore, if the Wisdom of *Solomon* had been of that spiritual Perfection, or Sincerity of Soul towards the Creator, as his Father *David's* was, then he would have been more spiritual and obedient to the God of all spiritual and temporal Gifts than ever *David* was: Why? Because the Lord bid *Solomon* ask, what he should give him,

and granted him his Desire, and more than he desired ; the which Thing was never offered unto *David*, but the contrary altogether, as in that by choosing which Punishment the Lord should lay upon him in his eternal Estate in the least ; but I only distinguish between the Creator's natural Gifts, and his spiritual Gifts, to shew the transcendent Excellency of the one above the other, and to discover the Vanity and atheistical Madnes of Men's Spirits in all Ages, in exalting the natural Wisdom of a sinful *Solomon*, above the spiritual Wisdom of a glorious God, or Christ, from whence alone all good and perfect Gifts proceed.

A G A I N, in the next Place, I shall return to the Point in hand. When the Body of Man dieth, and returns to its Dust, most Men do vainly imagine, that the Cause of it is by the departing of the breathing Soul out of the Body : Now there is as great a Mistake among wise Men, about the Soul's separating itself, or being separated from its Body in Death, as in any one Thing in this World ; wherefore if those that shall view this Writing, are preserved from despising the Wisdom of God in a Vessel of no Account among the Sons of *Solomon*, they may come to understand such Secrets as are utterly hid from them : Give me Leave to write somewhat of the natural Living of the Soul in the Body of Man, for our better understanding of its natural dying in, or with the Body. So long as Man's mortal Spirit hath Egress and Regress, freely to motion, and breathe through its Body, it liveth ; but when the Soul comes to die, it is shut close Prisoner in its Body from all Kind of Motion or breathing to and fro, as formerly. Moreover, tho' the motional Part of the Soul swiftly sends forth its Thoughts, to wander into the Heights and Depths of all Things, that it might comprehend all that may be known, yet I would have you know, that the sensible Life of it centers only in its own Body : So that tho' the Nature of the Soul be all Kind of living Motion, yet it is so essentially one with its Body, being both produced together by natural Generation, that it is utterly incapable of any Kind of Life without it. Thus the Soul is fixed to the Body, as the Sun is fixed to the Firmament ; and as the Sun is swift of Course, and naturally motioneth through the whole Heavens and the Earth ; yet continueth in its firmamental
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Body ; so likewise, the Soul also being swift in its Course, and in Peace, naturally motioneth into the Heavens above, or into the Earth beneath, solacing itself with several Contemplations, yet it continueth in its own elementary Body only, so long as it hath any living Being : Some Men being more nice than wise, would fain have a Man present a Soul into their Hand, like unto a Bird, that they may comprehend it by visible Sight ; but Men indued with true Wisdom, make no such foolish Queries : Why ? Because they know it is contrary to the very Nature of a Spirit or Soul to be visible, but invisible only ; and they also know, that the outward Eye seeth no more than the Hand or the Foot, were it not for its visible Life or Soul that looketh through the Bale of the Eye. Thus you that are spiritual may see, that there is no Kind of visible Light or Sight in the least, but the Original of it is always invisible : Furthermore, there are many Thousands of People do vainly imagine, that there is such an essential Oneness between the Spirit of God, and their own Spirit, that instead of knowing themselves to be but mortal Creatures, and must die, they grossly flatter themselves with a foolish Conceit, that they are in an immortal State already, and cannot see Death : Hence it is, that many of these Men are wholly given up to live beneath the very brute Beasts, oftentimes destroying their own Bodies by unnatural Actions ; and not only so, but from hence also, they act all Manner of Cruelty one towards another ; for what do these Men commonly say of the Body of Man ? Oh ! say they, it is but a natural Form, or Case of Clay, that returns to its earthly Center for ever, from whence it came ; but say they, there is a pure Spirit in it, which is the Life of God, that cannot die, but returns into the spiritual Center of Eternity from whence it came.

A G A I N, though the princely Part of the Soul remain in the Head and Heart of the Man, yet you know, if the Body be perfect, it hath Life in every Part of it. Now, if the Body be under some extream Pain, is not all the Light or Life in Man sensible of it ? Yea, doth it not participate of that very Misery, by being restless throughout, until the Extremity of its Pains be over ? If it be so, as I am certain it is, what then is there in Man that can possibly escape Death, when the Body

returns to its Dust? For if Men were rightly informed, or were made willing to understand the Truth when they hear it, they would know then, that there is no spiritual Light, Life, or divine Nature abiding in them, that is capable of eternal Life or Glory in the least, but by an entering first into a natural Death: Why? Because as before said, there is no Kind of Light or Life within, that is, or can be sensible of the Knowledge of God, Men, Angels, themselves, or any else, but within their own Bodies only. Moreover, though the Creator influentially liveth in all the Spirits of his redeemed Ones, yet you may know, that neither Men nor Angels are capable of retaining his Godhead Spirit; but that ever-blessed Body of our Lord Jesus Christ; and because it is infinite, therefore you shall find it written in the *Philippians* thus, *For in him dwelleth all the Fullness of the God-head bodily*: Wherefore, seeing the Creator's Fullness, or divine Infiniteness, centers itself only in the Man Christ Jesus glorified, why should sinful Souls dream of enjoying an eternal Immortality with the Lord of Glory in his heavenly Kingdom, before they have tasted of mortal Death, as he did? Oh! how fain would helpless Souls enter into the Creator's Throne before the Season thereof, or in a new-found Way of their own imagining, which the divine Majesty knew not of; for had he known any other Way to glorify himself in the Salvation of his Elect, but by dying, he would gladly have embraced the Apostle *Peter's* Counsel, when he said unto him, *Master, spare thyself*. Furthermore, though it be said, that the Heavens, nor the Heaven of Heavens, cannot contain the Lord, yet you may know, that those Words were not spoken in relation to his divine Quantity, but in reference to his glorious Quality only; for it being the Nature of his Spirit eternally to increase in all Manner of spiritual Excellencies, the Vertue, Power, or Glory of them, naturally spreadeth itself through all the Heavens, Angels and Men, as it pleaseth him. Here, you that have Eyes, may see, that there is a vast Difference between Men's Understandings, concerning the ever-living infinite Creator, and ever-dying finite Creatures: Hence you may know also, that as the Soul and Body of Man is but one distinct living, or rather dying Form, till the all-quickning Power of Life raises him from the Grave of dead Dust, into a personal

personal Life of everlasting Glory again; so likewise the spiritual Soul and Body of the Man Christ Jesus, now sitting upon the Throne of his Glory, is that one distinct ever-living God-man, even blessed unto all Eternity.

A G A I N, Though many Men imagine they have two Spirits in them, distinct from one another, because of a two-fold Contradiction in Man, yet you may know, they are so united in Man's Body, that they make but one absolute Spirit, Soul or Life, and no more. What are these two distinct Spirits in the Body of Man so much spoken of? Are they any Thing else, but as it were two Sparks of Fire, talking unto each other in a still or low Voice, so that no Creature can truly know what they talk of in the least, but the Creator only? Now, when these fiery Sparks are moved, to declare themselves by Voice of Words, to the hearing of others, are they not compelled to do it, through one fleshy Tongue only? Moreover, though these fiery Sparks are of two distinct Natures, the one rational, and the other spiritual, yet you see here, that without a Tongue of Flesh, neither of them can vocally utter Words, no more than the Stones in the Street. Moreover, seeing that divine Spark in Man, which is of an ascending, glorious Property, hath no other Way to utter Words, but through a Tongue of Flesh, no more than the natural Spark, and is also glad when it can receive more heavenly Light into its natural Body, to solace itself withal: What sober Man living therefore, can imagine, or think, where this divine Spark can be capable to enjoy any Light or Life, sensible Voice, or Speech, but in its own Body it only then possesseth, until with its natural Body, it enters into Death, and quickens again into a spiritual Body of everlasting Life and Glory, like unto God himself, seated on a Throne of eternal Infiniteness. Furthermore, is this divine Light in Man's mortal Soul any Thing else but a meer Witness of Things, to be enjoyed in another Life, that a Man is incapable of, to enjoy in this Body in the least? Now, when thou enjoyest this Witness of God within thee, is there not an eternal infinite Witness at the same Time, living in its own glorious Center without thee? Now, if there be an eternal spiritual Witness living without thee that is infinite, as without all Controversy there is; then, though that
Witness

Witness which is within thee, be of the very same Nature, it must needs enter into Death, unless thou canst prove, that that Witness which is within thee, to be as infinite, as that which is without thee; the which I am very certain thou canst not: Why? Because in the Midst of thy natural or spiritual Life, sudden Death may seize upon thee throughout, and thou not know from whence it came, what thou wast, nor where thou art, even in a Moment, no more than the Dust under thy Feet.

AGAIN, If thou didst fore-know, that thy Spirit or Soul is incapable of dying, why then wilt thou suffer thyself to be overtaken with sudden Death? Or, why art thou so foolish to suffer thyself to be overtopped by Death, or any Kind of Misery in the least? Nay, how is it possible for an infinite Majesty itself to compel a Creature to suffer any Kind of Death at all, if that Person is possessed with an ever-living Spirit? Moreover, seeing it is as clear as the purest Light, that no Man living would suffer any Kind of Pain in the least, if he could possibly avoid it; and yet many innocent Souls do exceedingly suffer, both upon a natural and spiritual Account also: Why then should Men that are zealous for a God, exalt themselves into his eternal Throne, knowing themselves at best to be but perishing Vanities, whilst they remain in these Bodies of Clay? Futhermore, if Men were truly acquainted with the Spirit of the Scriptures, they would know then, that it is contrary to all sober Sense or Reason whatsoever, that the Spirit, Soul, or Life of Mankind, should be capable to enter into a living Paradise, Heaven, or Glory, without its Body: Why, Because, according to the Truth of Holy Writ, neither the Prophet *Elijah*, no, nor the Lord of Glory himself, ascended into the Kingdom of everlasting Glory, without their Bodies.

AGAIN, What is the Ground of Men's Ignorance of the Mortality of their Souls? Is it not for want of a Knowledge of their Non-Being, or Beginning? For if Men knew their sinful Souls and Bodies had their Beginning together from Man's Nature, which is but Dust; then would they also know, they must wholly return into their Dust again, and so have an End until the last Day. Moreover, you know, that before a Creature appears into a bodily Form, it is incapable of any sensible Light

Light or Life in the least, either to itself, or to any other Man; so likewise you may know, it is as impossible, that that Creature should be sensible of any Light or Life, when its Body returns to its Earth, any more than it was before it became a living Form, as before said. Furthermore, though in the Beginning, out of an eternal Chaos of confused Matter, God created all Things that were made into Life and Form by Virtue of his Word-speaking only; yet you may know, that since the Nature or Soul of Man was polluted with Sin or Evil, not only Beasts, Fowls, Fishes, and all created Things, produce one another into a formable Life only by natural Generation; but the sinful Souls and Bodies of Mankind are also generated one from another: Hence you may understand thus much, that is to say, that the Soul of Man in its Conception, proceeds not by Infusion from the Spirit of God, no more than the Spirit of the Beast, whatsoever Men vainly have imagined to the contrary. In the Law of *Moses*, you may find it thus written, *All the Souls that came with Jacob into Ægypt, which came out of his Loins, were threescore and six*, according to the Truth of Holy Writ. Whence is it then, that natural wise Men, contrary to all sober Sense or Reason, should imagine, or think, that mortal Bodies should be possessed with immortal Spirits or Souls, which cannot die; nay, is it not for want of a real Understanding of the immortal Creator, that Men are so ignorant of their own Mortality?

AGAIN, If the Spirit of the Creator, and the Spirit of the Creature, should be so essentially united, that they are become but one ever-living Life, as many atheistical Men in this Age do vainly imagine, what Difference would there be then, between the glorious Creator, and the vanishing Creatures? Nay, what Effects hath this cursed Opinion brought forth among Thousands of Men and Women within these twenty Years, but a glorying in carnal Community, or unnatural Filthiness one towards another, in an utter Defiance of any other God, but perishing Nature only? Hence also it is, that these Men and Women, or rather Devils incarnate, say unto one another, that there is no other God, but their own invisible Spirits which never dies, but parteth out of one Form into another, from one Generation to another, even to all Eternity: Moreover, If you
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would gladly be preserved from the Error of wicked Men; know then, that as the Soul and Body of Man is but one living Person, distinct from all other Creatures; so likewise the Spirit and Body of our Lord Jesus Christ is both God and Man, in one majestic Person, distinct from Men or Angels, as before said: Furthermore, if the blessed Creator be a glorify'd Person, in Form like a Man, distinct from all Things and Places, as 'tis clear he is, how is it possible then for the Spirit of the Creator, and the Soul of the Creature, to be but one essential Life, seeing they are two distinct Persons? For if the Soul of Man, and the Spirit of God, are but one living Life, whence is it then, that the Souls of some Men, yea, oftentimes of Men of rare natural Parts, not only in their Life-time, through spiritual or rational Agonies, do curse and blaspheme the Creator; but in their Death also, oftentimes cry out, *They are eternally damned*, not enduring to hear the Name of the most holy God made mention of in the least? Finally, if Men's Spirits or Souls be so divine, that they are not capable of dying, or of being put to Death, I wonder that they make no Use of their immortal Power, either by preventing of natural Pain, Diseases, or Death to their Persons, seeing no Man hates his own Flesh, but loves it and cherisheth it; or else by resisting whatsoever is not pleasant to them.

AGAIN, If Men have no Power in them, to prevent bodily Sorrows, or to relieve their natural Afflictions, when they stand in most need of Help, why then should any sober Man imagine, or think, that such helpless Souls as we are, should be immortal, and cannot die? But some Men may say unto me, if the Souls or Spirits of Mankind in general, be in a mortal or imperfect Condition, and must die, what Perfection is that spoken of by Christ and his Apostles in Holy Writ, *Be ye perfect, as your heavenly Father is perfect*, and such-like, from a divine Gift, given me to reveal Secrets. To this I answer, There is a two-fold spiritual Perfection belonging to the redeemed of the Lord; as namely, there is a Perfection of Grace attainable unto in this Life, and there is a Perfection of Glory, which is only attainable in the Life to come. Moreover, though the natural Body of an elect Vessel, may be capable to enjoy never so much divine Light, Life, or Perfection
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in him, for Consolation and Satisfaction to its own Soul, and for a further Confirmation unto those that shall possess the same Light in them ; yet you may know it is a glorified Body only, that is capable of a full Enjoyment of divine Glories, which are eternal in the Life to come : I would have no Man therefore imagine, or think, that I dream of enjoying such a Perfection in this Body, as to the rooting out of all Sin and Evil in Man whatsoever, as many Men would vainly imagine ; but the Perfection I treat of is this ; that is to say, When a Soul is possessed with such a Measure of the Light of Life eternal in him, that it is thereby enabled to stand still, and to see the Salvation of God in its own Soul, flowing from a Fountain of personal Glories without him, and not from a formless Christ, or God, within Men only, as many Men in these our Days, both ignorantly and impudently affirm. Furthermore, you may know, that a principal Degree of the Perfection here treated of is this ; that is to say, When the Glory of eternal Life, and the Shame of everlasting Death, are in their proper Natures so really made known to a Soul, that in relation to Profit or Pleasure, inward Temptations, or outward Persecutions for Conscience-Sake, it is unmoveable like unto God himself.

AGAIN, A Man may be said to be perfect in a Measure, according to the Scripture, when he shall knowingly glory in his God, that accounts him worthy to wear a Crown of Thorns in this Life, as a heavenly Pledge of a Crown of Glory in the Life to come, as proceeding from the Eternity of his free Love. Another Scripture-Perfection in this Life is this ; when a Soul enjoys such a heavenly Wisdom in him, as not to give Judgment upon any spiritual Thing that is spoken, until the Thing spoken of be so clear in his Understanding, that he has no Occasion of After-Repentance in himself for ever. Another Degree of Scripture-Perfection is this, When a Soul possesseth such a Measure of divine Love both to God and Man, that the Hope of eternal Glory destroyeth all Fear of everlasting Vengeance in him ; it may be said to enjoy Perfection in it, according to the Scriptures. Moreover, when a Man certainly knows that he hath received an immediate Commission from the Living God, to declare divine Secrets, and also knoweth that the principal End of all his Speakings or Writings proceeds only from
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a Spirit of pure Love in him to his elect Brethren; such a Soul as this hath attained to Scripture-Perfection, as aforesaid: Furthermore, that Soul which from infallible Grounds is enabled truly to distinguish between the Knowledge of the State of Grace in this Life, and the State of Glory in that Life to come, from the Light of Life eternal; I pronounce such a Man as this perfect, according to the Sayings of Holy Writ: But if a Man shall pretend to comprehend a spiritual Perfection in this Life and a glorious Perfection in this Life, and a glorious Perfection in that Life to come, from no other God, nor Christ, but what is within him only; I say, that such a Man as this, through gross Ignorance, doth in Effect say, there is no other God besides himself, but perishing Nature only, whatsoever he shall pretend to the contrary, by glittering Words or Actions.

AGAIN, If Man's Soul be mortal, and must die with its Body, and so become silent Dust till the End of all Time, the Query may be by some, *Of what Concernment is this Scripture-Perfection to any Man in this Life?* To this I answer, To that Man which enjoys it, it will be very advantageous, both in Life and in Death, and in that Life to come: In this Life, because by it the Man is strengthened, patiently and peaceably to endure all Kind of Afflictions and Persecutions for Righteousness-Sake whatsoever: In Death, because it makes the Soul willing to die, from a perfect Assurance of being raised again out of its dead Dust, into a never-dying glorious Life at the last Day, by the all-powerful Word of an ever-living Jesus, that most high and mighty God now sat down in the Midst of his eternal Throne; because, the more perfect we are in the Understanding of divine Mysteries in this Life, the more God-like glorious shall we be in the Life to come for everlasting; for according to the Measure of Grace and Knowledge of God attained to in this mortal Body, so shall the Measure of Glory be in our immortal Bodies, which we shall enjoy in the Life to come. Moreover, this Scripture-Perfection is of great Concernment for a spiritual Confirmation to all those that shall enjoy the same Light, unto Life eternal. Besides all this, it is of Concernment also, because it will be a dreadful Witness in the Souls and Bodies of all those which were left to despise this excellent

cellent Truth of the Soul's Mortality, when it presented itself unto them with such an open Face as is here inserted.

A G A I N, whilst Men remain ignorant of the Soul's Mortality, how can they know the principal Ground of any spiritual Truth : When a wise and skilful Husbandman soweth his Seed in the Earth, whether it be that of Wheat, or any other Grain, doth he not first look for a Dissolution of its present Life, before he expects it capable to quicken itself into a more profitable living Being ? Moreover, seeing Christ and his Apostles make use of the Wheat-Corn principally, or only for the setting forth of the Soul's Mortality, as you may find it written in the Twelfth of St. *John*, and in the 15th Chapter of the First Epistle of the *Corinthians* : What is it then, but the Depth of carnal Ignorance, that most Men lye under, foolishly to conceive their Souls to be immortal in mortal Bodies ? For if Men (in the least) did understand the Nature of the immortal Spirit, they would then easily know the Mortality of their own Spirits : What is the Nature of an immortal Spirit ? The Nature of it is a fiery spiritual Glory ; inasmuch, that in what Body soever it inhabiteth, it immediately consumes it to Ashes, or rather makes it to shine more glorious than the Sun in his Strength ; *And his Face shone like the Sun in his Strength*, Rev. i. *And when Christ, which is our Life, shall appear, then shall we also appear with him in Glory* : Furthermore, you know the Scripture makes mention of two distinct Bodies, and of their several Habitations ; as namely, an earthly and a heavenly, a natural and a spiritual, or a mortal and an immortal ; as for the natural Body, is it not of this Side of Death ? And is not the spiritual or glorify'd Body on the other Side of Death ? Finally, as a spiritual Body suits only with an immortal Spirit ; so likewise, a natural Body suits only with a mortal Soul ; unless the Body therefore were immortal, why shouldest thou imagine thy Soul immortal ? What is the Reason that any Kind of Bodies should be incapable of Mortality ? Is it not through the Immortality of its Spirit ? So likewise, what is the Cause of Man's Body being mortal, but the Mortality of its Spirit ?

A G A I N, Is a natural Body any Thing else but a Lump of dying Corruption, though it be never so compleat in Form

and perfect Health? So likewise of the contrary, is a spiritual Body any Thing else but a perfect Lump of incorruptible Glory? 'Tis granted, that if the Soul of Man were so spiritual that it could preserve its Body in perfect Life and Health without natural Food, there would need no more Dispute concerning this Point; but seeing not only the Body, but the Soul also is in a languishing Condition, when no natural Food is to be had, why then should any wise Man count me a Fool, for a sober reasoning forth the Mortality of the Soul, seeing according to the Truth of Holy Writ, it is both natural and sinful? Moreover, though the Scriptures make mention of a natural and a spiritual Body, yet I never read of any essential Oneness between them in the least, neither in relation to their Natures nor Places; but of the contrary, according to spiritual Truth, I find a vast Disproportion between them; for as Man's natural Body is utterly incapable to enter into the Kingdom of eternal Glory, but only through Death; so likewise, no spiritual Body, in the Throne of Eternity, is capable to live in a natural Way, unless it be changed, or change itself by a Kind of dying from its eternal Spirituality. It is written, *Behold, I shew you a secret Thing, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye.* My beloved spiritual Brethren, how suitable is this secret Thing spoken of by the Apostle *Paul*, to the Mystery in Hand, if the Lord Jesus will be pleased to clear it up to your Understandings?

AGAIN, In the next Place, I shall treat of the Word Sleeping: There is a two-fold Sleep in all Mankind; there is a Sleep of Life, and a Sleep of Death. First, I shall write of the Sleep of Life, for your better understanding of the Sleep of Death, I speak to sober Men: When a poor Creature is almost weary of his Life for want of Rest, what is that in him that desireth after Sleep for Relief to the whole Man? Is it his Body, or his Soul? If it be his Soul, as none can deny that are spiritually wise, it is not the Body then, but the Soul only that is capable of desiring after Sleep; you know, the Soul is the sensible Life of the Body; and whilst that Life sensibly operateth in the Body, no Man can possibly sleep in the least; but of the contrary, when a Man falls into a sweet and silent Sleep, it is through the departing of the sensible Life out of his
Memory

Memory for that Season; so that though the Body of Man cannot subsist, unless it enjoys some Rest through Sleep, yet you may know, that the original Cause of waking or sleeping proceeds only from the Sensibleness or Insensibleness of the Soul. Moreover, if it be the Soul only that desires after Sleep, some Men may say unto me, when the Soul of *Samuel* conversed with the Lord by a Vision in his Sleep, was it not sensible of what it received from the Lord, seeing he delivered his Sayings so exactly to old *Ely*? How then can it be properly said, that the Soul of *Samuel* was asleep at that Time, when it talked with the Lord? To this suitable Query, take this following Answer: A Man's Soul may be in a Sleep upon a natural Account, and yet may be perfectly awaked upon a spiritual Account, at one and the same Time. Give me leave to write a little of mine own Experience, which I have received from the Lord; it is impossible for any Man, by his Sense or Reason, to be capable at the first Hand to comprehend any Thing that is spiritual; nay, it is that deadly Enemy that is ever warring against the pure Truth, in all the Elect of God; yet Millions of Souls there are, which through deep Darkeness do adore this Hell-hound as their only God, to their eternal Condemnation, thro' the secret Decree of an infinite Wisdom. Furthermore, if there were never so little of the divine Light in all Mankind, as some Men vainly imagine there is; I say from the Lord, it was impossible then for any Man to perish upon a spiritual Account in this Life, or in that to come: Hence you that are spiritual may comprehend this Secret, that is to say, though all Mankind, through Mixture of Seeds, are generated by carnal Copulation, yet there is a certain Number of them that are only capable of receiving of the Light and Life of the Glory to come; wherefore, though a Man outwardly appears never so pure in Expressions, and just in his Actions, yet if he shall own no other God, Christ, or Glory to come, but what is within him only, or what he is capable to enjoy in this present Body, all the Light that this Man as yet possesseth is nothing else but the Depth of carnal Darkeness. *If the Light that is in thee be Darkness, how great is that Darkeness, saith Christ?*

AGAIN, In answer to this of *Samuel*, I shall endeavour all Plainness of Speech, yet I am doubtful it will remain a Paradox,

Paradox, to almost all Men that shall see it : When the Vision appeared unto *Samuel*, all that was in him was fast asleep ; now that which awoke in *Samuel* to enjoy Communion with the Lord, was not his natural Sense or Reason in the least, but it was a spiritual Light in him, which formerly he received from that visional Glory then appearing to him, or in him ; hence the Saints may come to understand this Secret, that all heavenly Visions and Revelations belong only to the Lord's redeemed Ones. Moreover, though a Man be perfectly awaked, yet if he be unsensible of his own Thoughts for that Season, he may be looked upon as fast asleep ; so likewise it is when a spiritual Vision appears to a Man ; for whether the Man's Soul be asleep or awake, the Glory of the Vision converts all the natural Senses into a Kind of Senselessness for a Season, that it may communicate its divine Pleasure to that which is only capable to comprehend it, as before said : Furthermore, I am so far from denying a sober Use of Reason in its proper Place, that I acknowledge it an admirable Instrument for illustrating the Things of God to rational Men, so that it be truly seasoned with the heavenly Visions of everlasting Life : But of the contrary, from an unerring Spirit, I confidently affirm, that the Things of God are not capable to be comprehended by the most purest Reason in the Angels themselves, but by a Light of a more transcendent Excellency ; secretly flowing into their rational Spirits from an incomprehensible Glory.

The Vanity of Dreams.

A GAIN, in the next Place, I shall write a little of Dreams in Sleep : I shall not speak much of it, becaufe the Occasions of dreaming may be as numerous as the Dreams themselves. Some there are, that put such Confidence in their Dreams, becaufe sometimes, or often, they partly prove true, that through a fantastical Opinion of the Truth of their Dreams, they vainly adore them as a divine Oracle. Indeed, in the Time of the Law, dreaming of marvellous Things were of great Concernment, not only becaufe the Lord himself did often appear in Dreams and Visions of the Night to his Prophets, but also becaufe some of his Servants had the Gift of a true Interpretation of them in their Times, concerning Things to come ; as namely, *Joseph, Daniel*, and others ; but it is not so now ; therefore Dreams are of no Value unto us, as to put the least Confidence in them ? Why ? Becaufe we know, that instead of Dreams or Visions in the Night, or prelatical Charms, God himself is the alone Teacher of his Elect only, by the immediate Inspirations of his most Holy Spirit. Moreover, what Dreams soever appears to Men in Sleep occasions no Marvel to me in the least : Why ? Becaufe I know that the Spirit of Man (both sleeping and waking) is nothing else but all Kind of imaginary lying Dreams, and carnal Wonders, unless it be truly sensible of what it saith and doth. If the Soul of Man be but as a perishing Dream, unless it be established with a right Understanding in some Measure, of glorious Things which are eternal, how then can any Man truly say that his Soul, and all that is in him, is not fast asleep, when a Dream, whether true or false, shall so take away the Use of his Senses ? So that while the Dream is in Force, another Man that is awake may wound him, or kill him, and he know nothing of the Matter, for Want of the Use of his Senses. Thus you that are spiritual may clearly see, that though the Body of Man is in Part strengthened through natural Sleep, and without it cannot continue, yet it is the Soul only that is capable of Sleep, or Desire after it, for the Comfort of the whole Man.

But

24 *Of the Soul's sleeping in the Dust.*

But passing by natural sleeping or dreaming in this Body of Flesh, I shall come to the true Intent of the Apostle's Saying, *We shall not all sleep, &c.*

Of the Soul's sleeping in the Dust.

A G A I N, What was this Sleep that all must not taste of, spoken of by *Paul*? Truly, it was nothing else but the Sleep of the Soul under Death's Power in the Grave, or a silent sleeping of the Soul and Body together, in the Dust of the Earth, till the End of all Time, according to that in the last Chapter of *Daniel*, where you may find it thus written: *And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and perpetual Contempt.* In the 4th Chapter of the first Epistle to the *Thessalonians*, it is thus written: *I would not, Brethren, have you ignorant concerning them which are asleep; for if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus will God bring with him.* For this say we unto you by the Word of the Lord, that we which live, and are remaining in the coming of the Lord, shall not prevent them which sleep, and the Dead in Christ shall rise first. You know there is a Saying, *They that were dead in Sins and Trespasses hath be quickened.* Was it their Bodies, or was it their Souls, that was under the deadly Power of Sin or Evil, when Christ, by his Spirit, quickened it from the Death of Sin to the Life of Righteousness? So likewise, if Men's Souls be not dead asleep with their Bodies in the Dust of the Earth, there is nothing capable to be raised at the last Day, by the all-quickening Word of an ever-living God. If the Soul did not sleep in the Grave with its Body, there could be no Resurrection of any Kind of Body at all; Why? Because as the Soul in its Life-time was only capable in its own Body to hear the Voice of the Son of God and live, so likewise it is the Soul, under Death, that it is only capable to hear the Voice of an infinite Majesty, saying unto the Souls of the Elect that sleep in their Graves, *Come forth with Bodies all glorious, like unto myself, and enter with me and my mighty Angels, into my everlasting*

lasting Kingdom. Then shall his Voice also command the Souls of the Reprobate to come forth with Bodies suitable to their wicked Spirits ; black and dark Bodies ; yea, Bodies of nothing but Shame and Confusion of Face ; Bodies of burning, Envy, Wrath, and Fury against themselves, because of their everlasting Separation from all spiritual and temporal Consolations whatsoever.

Again, you that are spiritual, know, that the Body of Man is no Way capable of Sleep or Rest without its Soul, no more than the Soul is capable of sensible waking without its Body ; so likewise it is with a Man at his Death ; it is not his Body, but his Soul only, that is capable of the Sleep of Death ; for if Men could for ever enjoy their natural Life in this Body, without any Pain or Sorrow, no Man living would, or could desire to change his present Condition. Hence you may know, that as Pain or Sorrow, upon a spiritual Account, is Death to the Peace of the Mind, so likewise the Extremity of natural Grief or Pain is that which is the Death of the Soul. Moreover, if Men could understand by what Means their natural Life was preserved, the natural dying of the Soul in, or with the Body, would no longer seem strange unto them ; for Man's Life is continually preserved by the Death of all that he eats and drinks ; wherefore, when the natural Life is almost spent for want of Rest, the Soul is glad to enter into a dead Sleep, for the prolonging or reviving of a new Life ; so likewise it is with Man's Soul and Body in Death, in Reference to the Glory to come ; for except the Soul of Man be capable to enter into a natural Death with its Body, it is impossible it should ever be capable to be quickened into a Life that is eternal. Thus you that have divine Eyes may see, that there is as absolute a Necessity that the Soul of Man should sleep with its Body in the Dust of the Earth, that it might be in a Capacity of becoming an ever-living glorious Body, as it is for a mortal Soul to enter into a dead Sleep with its Body, for the prolonging or renewing its natural Life again, as aforesaid. Furthermore, when the Soul and Body of a Man is so fast asleep that it is insensible of itself, and of all Things else, what is it for that Season to itself, or any Thing else, but a mere Lump of dead Earth ? So that whether a Man sleeps or wakes, lives or dies, his Soul and

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Body

26 *Of the Soul's sleeping in the Dust.*

Body is so essentially one through natural Procreation, that it is as impossible to divide them in Death, as to separate them in Life; but as they had a Beginning together in a creaturely Way, so likewise being but a Creature, they must end together in Death, for the Manifestation of the glorious Power of an infinite Majesty, when he shall re-create out of dead Dust many Millions of Souls and Bodies, some for eternal Blessedness, and other some for everlasting Cursedness, by the Vertue of a Word speaking through his Mouth, as before said.

AGAIN, all Men that understand Generation through carnal Copulation do, or may understand this following Secret; that is to say, though the Life or Soul of a Man lieth secretly hid in their Seeds, and being united together, they become but one Life, yet, in the Time of Conception, the living Seed is compelled to die before it can be capable to conceive a Babe into Life. Both Male and Female have tasted inwardly of this Death and Life that I here treat of, in conceiving of their Children, only the Mystery of the Thing is hid from them. Moreover, if all spiritual Life in Man is begotten through the Death of Sin, and all mortal Life is begotten through the Death of Nature, how then can any sober Man be so weak as to imagine, or think, that his sinful Soul is already immortal, and cannot die? Nay, I dare boldly say, that there is nothing that a Man eats or drinks for his Comfort, that is capable to nourish his natural Life, till the Life or Vertue of that which he hath eaten or drunken first die within him, and so quicken again into living Nourishment; wherefore, if a Man, through an incurable Disease, is in a languishing Condition, then know the true Cause why those Things ministred to him, though they be suitable to his Grief, and never so excellent, take none Effect; it is because the Pollution of his Blood prevents the dying of those living Vertues ministred to him. Furthermore, to conclude this Point; when a mortal Creature is near unto Death, you know, that which is given to him for his Consolation, for want of dying in him, is either vomited up again, or passeth through him, doing no Good nor Hurt in the least. Thus you that have Eyes may see there is no Possibility of possessing any natural or spiritual Life, but through Death.

True Worship discover'd.

A G A I N, in the next Place, I shall treat a little of the Worship of God from Christ's own Words, to the Woman of *Samaria*, in the fourth Chapter of *St. John*; where he saith, *Ye worship that which ye know not, we worship that which we know, for Salvation is of the Jews; but the Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth; for the Father requireth such to worship him. God is a Spirit, and they that worship him must worship him in Spirit and in Truth.* In these Words Christ did inform the Woman of *Samaria* that his invisible Soul was that God or Spirit abiding only in his Person, by the which spiritual Union sometimes the true Believer is filled with Joy unspeakable, and full of Glory. Moreover, when Christ and the *Samaritan* Woman talked together, if you take Notice of the chief Ground of their Discourse, you shall find it was about the true Worship of the true God, from these Words; *Our Fathers worshipped in this Mountain, and ye say in Jerusalem Men ought to worship*; therefore when Christ said, *God is a Spirit, and they that worship him must worship him in Spirit and Truth*, he gave the *Samaritan* Woman to understand, that all visible Worship from Mens Tongues, Eyes, and Hands, was to be done away, that the invisible Worship of the invisible God may take place in the Hearts of his People for ever. Furthermore, Christ gave her to understand also, that the Worship required by him from his Saints was an inward Stillness, by which their Souls were made willing to hearken to the Voice or Motions of his most Holy Spirit, speaking in them Variety of heavenly Pleasures, concerning the Glory of Eternity; so that as Fire purifieth the Dross in the Gold, Christ, by the Vertue of his Godhead Spirit, purifieth the whole Man from all Filthiness of Flesh and Spirit, flowing from Man's unclean Reason and evil Imagination, which is the Prince of the Air, always ruling in the Children of Disobedience.

AGAIN, this spiritual worshipping of God in Christ is so powerful in some, both in their Language and Practice, that it makes their very Faces dreadful to all glittering Tongue-Hypocrites whatsoever that know them; even such Honour belongs to all living loving Saints. This spiritual Communion with God in Christ doth also give a Man Power to slight the deceitful Riches and frothy Honour of this perishing World, as Dung, in Comparison of that most excellent Glory that it hath tasted of. Moreover, Christ gave the *Samaritan Woman* to understand, that none can spiritually worship him till the Light or Vertue of his Spirit first enters into them; therefore he saith, *He was found of them that sought him not.* And when they were in their Blood, and no Eye pitied them, he said unto them, *Live*; and behold they lived in his Sight; so that when an elect Vessel hath wearied himself out with long seeking after his God, in the visible Worship of Men, and so is lost in all his Worship, then, and not till then, the Glory of Christ's free Love moves his Godhead Spirit to pity that helpless Soul, by revealing himself unto him, and writing the spiritual Law of his eternal Love in his Heart, whereby he finds his Soul changed from carnal Envy into an entire Love of all Things that are most excellent, with a Readiness of Mind to suffer all Kind of Wrong, and render Good for Evil, for Christ's Sake; in Obedience to his holy Commands, who was a perfect Pattern of all Manner of righteous Obedience to the Death, as a Forerunner for his renewed ones, to walk in the same Steps by his Power all their Days.

AGAIN, this spiritual worshipping of the true God fills a Soul with divine Longings after a visible, as well as an invisible Sight of that glorious Person, even Face to Face; from whence all their heavenly Enjoyments, and real Assurance of more transcendent Excellencies proceeds. Thus it is clear to the Heirs of glorious Crowns, that are of a discerning Spirit, that that Worship at *Jerusalem*, and elsewhere, treated of by Christ to the *Samaritan Woman*, was to be done away, that a more spiritual might take Place; so that all visible worshipping of an invisible spiritual God, is now but as a golden Calf of Mens own Imaginations, and no more accepted of by Christ than the cutting off a Dog's Neck. Thus, from an unerring,
Light

Light in some Measure, I have remonstrated to the Elect what is the very true God, and his spiritual Worship accepted of him. It is not outward praying, preaching, fasting, or thanksgiving, to be seen of Men; but it is an inward, spiritual, silent praying and praising, fasting and feasting upon the glorious Things of Eternity, which is only seen by divine Eyes; God is a Spirit, or rather a spiritual Person, and they that worship him must worship him in Spirit and in Truth.

AGAIN, in the sixth Chapter of St. *Mark*, it is thus written, *And when they saw him walking upon the Sea, they supposed it had been a Spirit, and cried out; for they all saw him, and were sore afraid.* But anon he talked with them, and said unto them, *Be ye of good Comfort, it is I, be not afraid.* And in the last Chapter of St. *Luke* are these Sayings: *And as they spake these Things, Jesus himself stood in the Midst of them, and said unto them, Peace be unto you; but they were abashed and afraid, supposing they had seen a Spirit. Then said he unto them, Why are ye troubled? and wherefore do Doubts arise in your Hearts? Behold mine Hands and my Feet; for it is I myself: Handle me, and see; for a Spirit hath not Flesh and Bones as you see me have.*

My spiritual Brethren, these Sayings of Christ seem to contradict the Truth of all that I have written concerning God, being a spiritual Body or Person, in Form like a Man; and many Men, for Want of the Spirit of the Scriptures, do imagine, that Christ's Father is an infinite Spirit distinct from him, and that it is utterly incapable to make its Abode in so narrow a Compass as the Person of Christ, if he be in the Form of a Man, but they imagine him to be of so vast a Quantity, that he incloseth or covereth all Things and Places, through his spiritual Bulk or Bigness; this is blind Reason's imaginary God, that is, no God; wherefore, by divine Assistance, I shall endeavour to remove this Stumbling-Block of long Continuance by a clear and full Demonstration, why Christ, in answer to his Apostles, said, *A Spirit hath not Flesh and Bones, as ye see me have.* You know, when Christ walked upon the Sea, they supposed they saw a Spirit, and cried out for Fear: So likewise when Christ was risen from the Grave, and was in the Midst of them, the Doors being shut, the same Supposition rose in them again;

again ; so that you know they were afraid, supposing they had seen a Spirit ; wherefore, to convince them of their carnal Suppositions, the Lord Jesus bids them handle his Hands and his Feet, and see, that they might know that now he was become a spiritual Body of Flesh and Bones ; and that now he was quickened into a divine Estate, both Soul and Body, as he had foretold them before he died in the Flesh, and quickned himself again in the Spirit.

No Spirit without a Body.

A GAIN, the Apostles themselves, as well as others, were dark in many Things till Christ was glorify'd, and that was the Cause of their supposing that Spirits might live without Bodies, and be seen by natural Eyes ; the Doors being shut, as afore said, and Christ being in the Midst of them, they not knowing which Way he should come in, that was one Cause of their sudden Fear of supposing they had seen a Spirit ; wherefore, for removing of their groundless Suppositions, and settling their fearful Spirits upon a right Understanding of Flesh and Spirit, the Lord Jesus said unto them, *For a Spirit hath not Flesh and Bones, as ye see me have.* Moreover, Christ did not say, that a Spirit could live without its Body, no more than a Body can live without its Soul ; he gave them to understand also, that as all Bodies, both natural and spiritual, are visible, so likewise all Spirits, whether of God, Men, or Angels, are always invisible, and not to be seen by outward Sight, neither possibly can be ; therefore, Christ would not have them to suppose Things that are not, but to understand Things that are, and that would for Time to come prevent all carnal Fears in them, arising from vain Suppositions.

A GAIN, Seeing Christ both Times appeared in a Body of Flesh and Bone, what Ground had the Apostles to suppose him to be a Formless Spirit ? If it should be imagined by some, that a Spirit may live without a Body, and take upon it what Shape it will to fright ignorant Men withal : To this I answer,

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If Christ had either Time appeared before them in a ghastly Form or Shape, they had then just Cause to be affrighted; but seeing he appeared both Times in that Body, whom they had been so long conversant withal, what Ground in the least had they therefore to suppose they had seen a Spirit? 'Tis Truth, his walking upon the Sea might much amaze them, through the Unusualness of such a Sight; but to see him die, and buried out of Sight, and in a Moment to appear again in the Midst of his Friends, when the Doors were made fast; this must needs cause an Astonishment to those that had never seen or known any such Thing before; therefore, the Apostles, through Fear, did suppose Things that are not, nor possibly can be, by imagining a Spirit might be seen by Eyes of Flesh; *Feel me, and handle me*, saith Christ, *for a Spirit hath not Flesh and Bones, as ye see me have.*

AGAIN, Christ did inform his Apostles, that a Spirit could not possibly be seen by visible Eyes: Why? Because the Nature of it is always to be invisible, and can be no otherways; but also, because there is no visible Light or Sight in the Persons of God, Men, or Angels, but what proceeds from their invisible Spirits: Christ did also inform them, that that invisible Spirit in the Body of his Flesh and Bone, was that God-head Power or Glory by Vertue of which, to fulfil his own Will, could with that Body, pierce through Doors, ascend, or descend swifter than Thought, into the Height and Depth of all Things and Places. Moreover, he did also inform them, that a Spirit was not only invisible, and not to be seen with visible Eyes of Flesh; but also, that in reference to its inward Quantity or Form, it was incomprehensible, therefore, it was utterly incapable visibly to be seen or handled; for the invisible Spirit is that only which sees, handles, or comprehends all visible Things, whether they be natural or spiritual. Thus you which are not stone-blind, may know, that it is not only impossible for mortal Men to see a Spirit with natural Eyes; but it is also as impossible for any Kind of Spirit, whether it be of God himself, Men, or Angels, to be capable of any Light or Life without distinct Bodies of their own, to manifest it in, any more than a Body is capable of any Light or Life, without a living Spirit, to manifest itself in.

AGAIN,

AGAIN, Christ did inform his Apostles, that the invisible Eye in the Soul, though a Man has no natural Sight or Hearing, is as capable of hearing and understanding the Voice or Motions of his Holy Spirit, as those that enjoy their natural Sight and Hearing; yea, and oftentimes better also: Why? Because the outward Seeing and Hearing is rather a Hindrance, than a Furtherance to the inward Whisperings of Christ's Spirit in Man's Soul, concerning the glorious Things of Eternity. Moreover, you that are skilful in natural Musick, whether it be Instrument or Voice, do know, that the lower the Sound is, the more sweet is its Harmony to the natural Ear; so likewise you that are most skilful in divine Musick, do know, that the still or silent Motions of Christ's Spirit, make the most glorious Harmony in your invisible Souls; but on the contrary, though a Man possess his bodily Sight and Hearing never so perfect, yet if his invisible Spirit be incapable to distinguish between the true Sound of natural or spiritual Musick, he is like unto a deaf Adder that cannot hear, though the natural or spiritual Charmer charms never so wisely; for alas! what Musick is it to tell a carnal Heart of possessing the Glory of an immortal Crown, full of eternal Excellencies? It is all one, as if the most rarest natural Musick should be sounded in the Ears of a Man that is so foolish, that he is void of all Sense or Reason, like the brute Beast, or deaf Adder, as before said; *Feel me and handle me*, saith Christ to his Apostles, *for a Spirit hath not Flesh and Bones, as ye see me have.*

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AGAIN, in the next Place, (by divine Assistance) I shall demonstrate the Vanity of the Ministry of the Baptists for want of a Commission from the Lord for what they ignorantly do. I need not tell you the Foundation upon which they build their Worship, because it is upon the Letter of the Scripture, and their own lying Reason, which is the Devil in them. If all visible Worshipping of an invisible spiritual God is now become vain and of none effect, the *Baptists* may say unto me, What is the Meaning of those Scripture-Sayings, that enjoin Men to worship God in his holy Ordinances to the End of the World? To this I answer, All true Christians are now under the Ministry of the Holy Spirit, and no more bound in Conscience to *Apostolical* Worship, than the Saints were bound in Conscience to *Mosaical* Worship, when they were under the Doctrines of Christ. If you think it strange, I shall give infallible Grounds for the Proof of it to all spiritual discerning Men. My first Ground is this, Since the Apostles Worship ceased, which was in or at the End of the Ten Persecutions, not a Man hath been commissioned by the Spirit of God to administer divine Ordinances to his People. From an unerring Light, I say again, That above these Thousand Years, there hath not been a Man sent forth to prophesy, or preach the Gospel of the Kingdom, by a spiritual Commission from Christ, or any One appointed for that End by Christ. But it may be thou that lovest the Preheminence among the People, as to be looked upon as an Apostle, or Minister of the Gospel, wilt endeavour to prove thy Commission by the Scriptures. Now thou canst not deny but the Scriptures were Men's Writings, which the Holy Spirit immediately moved them to speak, as an outward Witness of Things past, present, and to come, to all Generations, in relation to spiritual Things which are eternal: How then canst thou possibly become a

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Minister

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Minister of divine Ordinances, by Authority from another Man's Words, or Writings, unless without their Letter, thou wert immediately moved to speak by the Gift of the Holy Spirit as they were? Moreover, tho' the Scriptures in themselves are just and true to all those that spiritually discern them, having the Life and Power of them in their own Souls; yet there is nothing but Death in them to a carnal Spirit. *The Letter killeth, but the Spirit giveth Life:* And can a dead or killing Letter give thee Power to become a spiritual Minister of Christ's Ordinances to his elect People? I trow not. Oh! deceive not thine own Soul with thy Counterfeit if it be possible.

AGAIN, If thou shalt imagine thyself fit to minister Gospel Ordinances to the People, because thy natural Parts hath blinded them to make choice of thee for such an End: Then I would fain know of thee whether thou art indued with a Ministerial Power? Doth Christ immediately pour forth the Gift of his Spirit upon them thou Baptizest? Or cure the Sick when thou prayest over them? Or doth he own thee in casting out of Devils, devilish Diseases, or Distempers incident to Man's Nature; by thy Word, Praying, Preaching, or any Gospel-Ordinance so called by thee? Or doth he own thee, by raising the Dead, curing the Lame, or in any Thing appertaining to a Minister of the Spirit?

Moreover, in Holy Writ, I find Thirteen Apostles and no more, and these were chosen by Christ's spiritual Power, for a great and glorious Work among the Saints: But who made thee an Apostle or Minister of the Gospel, to gather the People together into Church-Fellowship, and minister Apostolical Ordinances to them, and gave thee no Power naturally, nor spiritually belonging to a Messenger of Christ? Furthermore, Because you have usurped the Place of a Minister of the Spirit from another Man's Letter, What Effects doth it bring forth when you are in the Place of Authority, persecuting of Men for their Faith in their God by Sword, Imprisonment, Confiscating of Estates, Banishment, and Death itself: These, and such-like are the Effects that proceed from your Ministry, in whom is included all Ministrations which confess Christ.

AGAIN,

AGAIN, If thou wouldst gladly escape the Vengeance to come, prepared for Gospel-Counterfeits; suffer me to demonstrate a true Minister, from one that is false; which I shall do, by Way of Comparison. Suppose a King, or Head-Magistrate, makes choice of a Man to be his Ambassador to a Foreign Prince; you know he gives that Man a Commission of express Words in Writing, sealed up with his own Signet: But of the contrary, if any of his Subjects should pretend Embassadørship, without the aforesaid Commission, you know then that he is judged as guilty of High-Treason against the King's Person and Laws, and so is put to Death as a Traytor: So likewise it is when the King of Glory makes use of a Man his spiritual Ambassador to a Prince, or to his innocent People, either he speaks to that Man from his own glorious Mouth, or by the Mouth of a Messenger chosen for that End or Purpose: Wherefore, if any Man shall go forth as a Minister of the Gospel-Ordinances to the People, without the aforesaid Commission, the Holy Scriptures themselves, in such a Case judge that Man guilty of spiritual High-Treason against Christ. I say again from that God that sent me, Whoever thou art that ministratest Apostolical-Ordinances in the Name of Christ, without a Commission from his Holy Spirit, tho' some Good may redound to some of the Hearers; yet in the Great Day, Christ will charge it upon thee as a Work of Iniquity, or else why doth Christ say that he will say, *Depart from me, ye that work Iniquity, I know ye not*; to those that shall say, *Lord have we not prayed in thy Name, and Cast out Devils in thy Name, and in thy Name done many wondrous Works?*

AGAIN, If a Man was so fitted through natural Parts, of Memory, Eloquence, Courage, graceful Speech, Faithfulness, or any natural Excellency that can be named, to become an Ambassador to a King or Protector; yet you know all this is of no Value in the least, as to give him an Interest of Embassadørship, without an Approbation from the Prince, or Protector himself; so likewise it is upon a spiritual Account. Suppose thou wast indued with the greatest Measure of true Light that can be enjoyed by a Creature, through which thou shouldst become mighty in the Spirit of the Scriptures, and excellent in all divine Qualifications; all this is of no Value in the

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least to empower a Man to become a Minister of the Gospel, without an Approbation from the King of Glory himself, as before said.

Moreover, If thou art possesst with natural Wisdom, Riches, and Honour, there is not one tittle in the *New Testament* to prove thee a Minister of Christ, since God became Flesh : Wherefore, in the Name of the Lord Jesus, I pronounce Wo ! Wo ! unto all ministerial Counterfeits ! But most dreadful Woes again all those Men which know the Lord Jesus sent them not to minister Apostolical-Ordinances to his People, yet go on in their Deceit, against the Checks of their own Consciences, for Silver, and Honour, which perish.

A G A I N, the true Apostles, or Ministers of the Gospel, did not premeditate before-hand what they should say to the People ; but they declared the Mysteries of the Kingdom, by an immediate moving of the Holy Spirit, without any real Contradiction in their Sayings in the least : But of the contrary, either thou studiest upon their Letter, what thou shalt say to the People, that thou mayest please their itching Ears with a Form of glittering Words only : Or else, if thou speakest an Hour or two without Premeditation, O ! how full of Contradiction and Confusion it would be found if it were examined by a discerning Spirit ? Moreover, to uphold thy borrowed Ministry, it may be thou wilt reply and say, that thou art no Hireling, but livest upon thine own Labour, and that thou speakest thine own Experience freely to the People ; I shall answer thee in the Words of *Samuel to Saul* : What meaneth then the Bleating of the Sheep, and the lowing of the Oxen in mine Ears ? I mean your Sacramental-Gatherings thirty, forty, or fifty Times in a Year ; besides your Members Monthly, or Quarterly Liberalities ? It may be thou wilt reply, and say, it is all Free-Offerings to the Lord, for the Relieving of poor Church-Members, and for a Stock to help young Beginners in their Callings ; I say, if you be impartially Charitable to one another it is well ; I am sure you have very little or no Compassion at all to any other People, though they be more just than yourselves. Futhermore, Is it not your Popish Bulls, rather than spiritual Truth, that squeezes most of the People's Gratuities out of them ? I mean by frightening their Souls with
Fear

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Fear of eternal Damnation, if they be not Obedient to your Gospel-Ordinances, or rather imaginary Formalities of your own Inventions.

AGAIN, How can you have the Face of a Minister of the Gospel, and can kill and slay Mankind with a Sword of Steel? In the true Ministry I find the contrary altogether, *Our Weapons are not carnal, but spiritual*, saith Paul; and Christ, who is the only God, teaches his to slay none but with Love. These are the Effects of the Gospel of his Kingdom, which is not of this World; for then the Princes would embrace it, which now are at Varience with it, because it maketh War against their natural Wisdom, and earthly Glory.

Moreover, I shall write a little between Faith, and Reason's Kingdoms: Or between spiritual Love, and carnal Envy. *Love your Enemies*, saith Christ; *and if he smite thee on the one Cheek, give him the other: And when one of his Disciples asked him whether he must forgive his Brother seven Times? Yea*, saith Christ, *if he acknowledge his Fault, forgive him seventy seven Times*. What is that but even always? Love lieth down at Envy's Feet to be killed of him, and slayeth Envy by its Patience and Meekness. Love doth all Things in a beautiful and comely Manner: Love is of so pure and holy a Nature, that it cannot possibly do an impure or unholy Thing; but if it be moved to manifest itself according to its divine Property, it naturally produceth all heavenly Excellencies in elect Men and Angels. Love is generous, and pitiful; but Envy is covetous and cruel. Love Delights to be servant to all; but Envy loves to be Lord over all. Love is not violent, but leaves all Men to their own Conscience in point of divine Worship; but Envy desiring the Preheminence in Church and State, is always lying in wait to ensnare innocent Love, because it cannot bow down to its carnal Commands; and because it cannot take away its spiritual Peace, it will avenge itself upon its natural Peace: But instead of rending Mens Persons or Estates, Love is that divine Balsom that cureth all Diseases that Envy makes. It cures a wounded Spirit, and rejoyceth a broken Heart, and reviveth a dying Soul; It relieveth natural Wounds, made by Envy's Weapons. Love Cloatheth the Naked, Feedeth the Hungry, Visiteth the Sick, in Prison and
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out of Prison. Love enjoys itself no longer than it is doing Good to others. God-Man Christ Jesus glorified, is the Fountain of all divine Love, Peace, Joy, or any glorious Excellency that can be named.

AGAIN, Love doth not make Men to desire after the Office of a Minister, or to be a Parliament Man; because of the great Weight attending such Places, to discharge a good Conscience in them to God and Man. If the Lord Jesus should say to a Man, I have chosen thee for a greater Work; Love in such a Case, makes a Man to consider his Inability, and Unworthiness of such an Office, and to desire the Lord to pass him by and chuse another, because of the exceeding Unbelief and Perverseness of Men's Spirits, especially if a Man shall say, the Lord hath spoken to him; I can bear Witness to the Truth of this Thing with *Moses*, and *Paul*, tho' Men or Angels should Gainsay it. Moreover, I do not say all Men have such Strugglings in them, when Christ makes Choice of them for Apostles, or Ministers of the Gospel: For *Matthew*, *Mark*, *Luke*, *Peter*, and the rest of the Apostles, seemed easily to be entreated to leave All, and follow Christ; yet no Man knows what inward Strivings they had to forsake their Parents, and all that was near and dear unto them, to follow a persecuted Christ, or Man of Sorrows. Furthermore, Sometimes when God makes choice of a Man to be his Messenger to the Sons of Men, his Voice in such a Case is so powerful in him, who is Chosen, that it swallows up all Reasoning in him; and then indeed there remains no Cause of striving in the least. The Apostles being many, and encouraged with Christ's personal Presence, that was ready and willing to die for them, must needs be willing to follow him in the same Steps: But of the contrary, When a Man is chosen alone, having only but one Companion given unto him, and is compelled to declare the strangest and terriblest Message against Despisers of their Message, as ever was, as I and my Fellow-Witness were in this Age; in such a Case, Reason may play its Part, before it be made willing to lie down to the Pleasure of the Most High.

AGAIN, Envy which floweth from Reason, is that which doth not only strongly desire the Preheminence in Church and State,

Stat; but if it cannot attain to its Desire in a legal Way, then *Simon Magus* like, it will give large Gifts to attain them. Suppose you that are the chief Ministers of the People, called Baptists, do exactly imitate the Apostles Worship, according to the Letter of the Scripture; yet if you are not Stone Blind, you must needs see that you have no Commission from the Spirit of Christ to administer Apostolical Ordinances to this Generation, or any other, (if there should be another,) whilst the World endures. Why? Because you do certainly know that you did never hear the glorious Voice of Christ say unto you these following Words, *Go, Preach the Gospel to all Nations, Baptizing them in the Name of the Father, and the Son, and the Holy Spirit, teaching them to observe all Things whatsoever I have commanded you, and Lo I am with you alway, until the End of the World,* Matthew the Last. You do certainly know also, that God did neither send Angel, Prophet, Apostle, nor Saint, to Commissionate you to minister Gospel-Ordinances to his People as before said. Is it not a wonderful Thing therefore, that you should go on with such a high Hand, in meddling with holy Things which concern you not. Remember *John Chandler*, who I heard confess with his own Mouth, that he was eternally damned, for Baptizing People without Authority from God, that was one of his Sins that lay upon his Conscience. Furthermore, if you that are the Ministers of the *Baptists* do imagine, or think that this Scripture in the last of *Matthew*, maketh much for you, if you be sober, I shall shew you from the Spirit of Christ, the contrary altogether; Christ in those Words, spake to his chosen Apostles, saying, *Go preach to all Nations.* And to fulfil his Promise unto them, he gave them Power to work Miracles, and Tongues, to speak unto every Man in his own Language, the wonderful Things of God; as you may see in the second of the *Acts* of the Apostles. Wherefore, unless you be endued with Power from on High, with such Apostolical Gifts, how can you be their Successors in the least? *Teaching them to observe all Things, whatsoever I have commanded you.* How can you apply this! Saying to maintain your Way, knowing in your Consciences, that Christ never spake unto you, nor commanded you to teach Men to observe any of his Commands at all?

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all? I say again from an unerring Light, that you never saw his Face, nor have heard his glorious Voice: How then can you truly teach his spiritual Commands to his redeemed Ones? or convince Gainfayers? *And Lo I am with you alway to the End of the World.* What do these Words concern you in the least, seeing they were not spoke unto you? I confess, as many of you, and all other Opinions, as shall enjoy the spiritual Power of these Words in their Lives and Conversations, are concerned in this Matter. Thus Christ may be said to own the Ministry of his Apostles to the End of the World. But of the contrary, the Lord Jesus had not the least thought in him fifteen Hundred Years after the Decease of his Apostles, to commissionate opinionated Men, to officiate their Ministry over again, as blind Baptists would have it. If I am rude in Speech, bear with my Weakness: Ye suffer Fools gladly.

AGAIN, What was the Mind of Christ, in that Saying, *Lo I am with you alway, to the End of the World?* From these Words, we may understand thus much: As Christ failed not to own *Moses* in his legal Worship, upon the Spirits of the *Jewish* Nation, whilst that Ministration remained; so likewise, whilst his Apostolical Worship was to remain, he would not fail to own it, by his spiritual Presence in the Hearts of his Elect, that were under those visible Ordinances. But you may Reply and say, that Christ in these Words did intend that his Saints should enjoy the Ministry of Gospel-Ordinances to the End of the World. From the Lord, to this I answer: Unless the People that make Choice of you for their Ministers have an infallible Spirit to know you are commissioned by Christ to supply the Apostles room, the which they dare not say they have; the Pope, and you, and all other Ministers, are *Peter's* Successors alike. Moreover, there is a two-fold End of the World, a particular, and a general: When a Man dieth, it may be properly said that he, and this World, are at an End to each other. Why? Because his Time is past, for ever living in this World again; so likewise it was with Legal and Gospel-Administrations. Whilst the chosen Ministrators remained, there was Power and Life in them over Mens Spirits: But when they died, and were put to Death, for bearing Witness to the Truth of their Ordinances, this World, and their

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their Worship, might truly be said to be at an End to each other for ever. Why? Because the true Administrators and Administrations ceased both together, when they had fulfilled all that was appointed for them to do by the Lord.

AGAIN, tho' all visible Worship is now become of no Value in the Eyes of the Lord; yet it may be truly and properly said, that Christ is with his Apostles alway to the End of the World, in all those that Worship him in Spirit and Truth; I do not mean those that spend their Time in Baptistical Ceremonies, seeing neither Circumcision nor Uncircumcision availeth nothing, but a new Creature; but 'as before said, I mean those sober silent Saints, whose Language and Practice speaketh forth the Spirit and Power of the Scriptures in them, in the Sight of God and Man all their Days. Finally, these silent Saints I speak of are posselt with such a pure Love to Christ in them, that, according to their Talents, their Hearts and Hands are continually open to all that is good, and lock'd up, and barr'd against all known Evil whatsoever. These are those that love the very Dust of the true Prophets and Apostles, because they certainly know the Day will come, when Christ will personally appear again to raise or new create out of dead Dust those Prophets and Apostles, with themselves, into transcendant personal Glories, like unto his own glorious Body, even to all Eternity. *Behold, saith he that was dead, and is alive for evermore, I create all Things new.*

AGAIN, this Promise of Christ's being with his Apostles alway to the End of the World, was spoken principally upon a spiritual Account. Wherefore, when Christ, in any Age, manifests his glorious Presence in the Spirits of the Saints, through their believing in the Scriptures, then he may be said to his own Apostles, because they were the Penmen thereof: Moreover, these Words of Christ had Relation also to his two last Witnesses which he hath sent in this blind Age, by Voice of Words from his own glorious Mouth, to declare unto his Elect, spiritual Secrets of his eternal Kingdom, that was hid from all Mortals in this World, as the true Fore-runners of his sudden, glorious, and dreadful appearing with his Saints and Angels, unto eternal Judgment. Moreover, the Records of the two Testaments is God's Commission-Book, wherein those

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intended by him to minister holy Things, have their Names written, and Christ their King's Name abundantly also, who sealed their Commissions often from his own holy Mouth, after he had sealed it with his most precious Blood; but those whose Names are not to be found in the Commission-Book before said, tho' they may be approved of by Men, yet Christ and his Apostles account them but Thieves and Liars, and Deceivers of the People, *like Priest, like People; if the Blind lead the Blind, they must needs both fall into the Ditch of eternal Condemnation.* Furthermore, what tho' Christ said to his chosen ones, *Go, preach, and baptize all Nations*; what is that to you Baptists, when he spake to his Apostles? Did he speak to you or to them? Seeing the Case is so plain, I would not have you to deceive your own Souls with blank Commissions, but deal plainly with yourselves and your Hearts, by telling them that you are not Ministers of the Spirit, but of the Letter only. Finally, you shall or may know, that neither the Scriptures themselves, nor natural, nor spiritual Gifts, nor the Saints, is any way in the least a sufficient Ground to impower Men to become Ministrators of Gospel-Ordinances, without a spiritual Commission from Christ, as abundantly before said.

A G A I N, Suppose a Presbyterian, Independent, Separate, Episcopacy, Ranter, Quaker, or Baptist, or any opinionated Man whatsoever, should have heard Christ say unto *Peter, And I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth, shall be bound in Heaven, whatsoever thou shalt loose on Earth, shall be loosed in Heaven, Mat. 16.* or should have heard Christ say to his Apostles, *Go, preach the Gospel to all Nations*; I say, if it were possible for such a Man to perform the Office of an Apostle exactly, yet the Lord Jesus would have utterly disowned him upon that Account, because he spake not to him, nor gave him a Commission to preach and baptize in his Name; but of the contrary, that Man for going without a Commission from Christ, might rather justly expect to drink of the same Cup of those Apostolical Counterfeits, in the sixth of the *Acts* of the Apostles; the Words are these: ' Then certain of the Vagabond Jews, Exorcists, took upon them, to call over which had
' Evil

• Evil Spirits, in the Name of the Lord Jesus, saying, We
• adjure you by Jesus, whom *Paul* preacheth; and there were
• seven Sons of one *Sceva*, a Jew, and Chief of the Priests,
• which did so, and the Evil Spirit answered, and said, Jesus
• I know, and *Paul* I know, but who are ye? And the
• Man in whom the Evil Spirit was, leapt on them, and over-
• came them, and prevailed against them, so that they fled
• out of the House naked and wounded.' Moreover, what
was it, think you, but Vagabonism and Exorcism for those
seven Sons of *Sceva*, to take upon them the Power of an
Apostle, without a Commission from Christ, as *Paul* had?
Surely those Men were not looked upon as Vagabonds by the
People, being Sons of the Chief Priest; but rather, I suppose,
were in Honour among the People, as their Father was, till
they were discover'd, by taking on them *Paul's* Commission.
Thus you may see that the Scriptures account Men but Vaga-
bonds, and Workers of Iniquity, that takes upon them to be
Ministers of divine Things, without a Commission from
Christ.

AGAIN, I do not find in Scripture, that the Sons of
Sceva were called Vagabonds, and Exorcists, till they took on
them the Authority of an Apostle, and were naked and
wounded for their Impudence: Indeed, if they had forsook
their Father's House, and got their Livings in Astrological
Way, or Magick Way, or any such like Vagabonism Art,
when they might have lived at Home in Honour, like the
Sons of a Lord Bishop, then they would have discovered
themselves to the People as Men of a vagabon'd Mind, before
they were discovered by the Lord. Moreover, if a Sophistical
Priest, Astrological Star-gazer, or any other unlawful Artist,
should enjoy a stately House and Land of his own, though
his Conscience tells him he gained it by flattering, lying and
dissembling, yet instead of such a Man being counted a Vaga-
bond, it is more probable Men would choose him for a
Country Justice of Peace, oftentimes to punish innocent Men
instead of a Vagabond, if they are not able to get them
Houses to live in through Deceit, as they have done. Further-
more, there are two Sorts of Vagabonds, a natural, and a
spiritual; the natural Vagabond against the Civil Power, is that

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Man that enjoys his Health, Strength, Limbs, and Liberty, but cannot endure any Kind of lawful Labour, and so through Idleness hath no certain Dwelling to put his Head in; but in a beggarly or thieving Way, goes from Place to Place to get his Living, having no Conscience in him who suffers, so that he can but get it to maintain his Way of Idleness; so likewise it is with a spiritual Vagabond, according to holy Writ. That Man that hath a good Calling, enjoying his Health, Limbs, and Liberty, and Sufficiency of Food and Raiment, and is not therewith content, but being of a loose and idle Mind, through Covetousness or secret Pride, aspireth to be a Gospel-Minister, and in a beggarly or thieving Way, runneth from Scripture to Scripture, adjuring by Jesus whom *Paul* preached, as if he were *Paul*, notwithstanding he understands not truly what *Paul's* Jesus is, no more than those vagabond Sons of *Sceva*, the Chief Priest, as before said.

AGAIN, If a temporal Vagabond escapes the Lash of the Law, he grows impudently confident in his Way; so likewise it is with a spiritual Vagabond, because the Lash of divine Justice falleth not upon him immediately in his Ministry, he groweth impudently confident, that God is well pleased with what he doth. But it may be thou that art a Minister to the Baptists, may still reply and say, that thou preacheest the Word of God, and minisreth his Gospel-Ordinances, according to the Truth of Holy Writ, and art blameless in thy Life and Conversation; and therefore thou mayest think the Comparison of the seven Sons of *Sceva* belongs not to thee in the least. To this I answer, Were not *Corah*, *Dathan*, and *Abiram*, Sons of *Levi*, who in their Places did minister to the People, as well as *Moses*? But their Rebellion against God, consisted in their lusting after the Priesthood of *Moses*, as the Sons of *Sceva* did after the Ministry of *Paul*; wherefore, tho' thou shouldest be as fit to minister legal and evangelical Ordinances, as *Moses* and *Paul*, yet it was as lawful for *Corah*, *Dathan* and *Abiram* to minister them, as thou; yea, and more lawful also, because the Sons of *Levi* in course were to officiate the Priestly Office, for the which they had the Tents of the People's Goods allowed by the Lord. The Fire of the Lord consumed *Aaron's* two Sons, for offering up to the Lord, strange
Fire

Fire in their Censers. And what is all thy Baptistical Worship, but the offering up of strange Fire of thine own carnal Reason, and lying Imagination, which the Lord Jesus neither commanded thee to officiate, nor required it at thy Hands? Wherefore, though many of you in Temporals flourish all your Days, as sure as the Lord Jesus liveth, who, with his own Life and Grace, hath redeemed my lost Soul from the Power of Sin, and Fear of eternal Death, tho' you escape a temporal Vengeance, yet few or none of you will escape the eternal fiery Vengeance in the dreadful Day of our Lord Jesus Christ.

AGAIN, What were those heavenly Keys of Christ, committed to *Peter*, and Ministry of Reconciliation committed to *Paul*? Those Keys and Ministry bear but one and the same Sense only, though they differ in Terms; and the true Sense of those Sayings is this, that is to say, That Christ, by Vertue of his Word-Speaking only, did indue the Apostles with such a spiritual Power, that their Ministry did unlock, and break open the Prison Doors of Darknes, in the elect lost *Israelites*, *that the King of Glory may enter in*, and seal them up with his free Love, unto everlasting Life: But of the contrary, there was a Power in their Ministry also, to lock up, and barr the persecuting Spirits of merciless Reprobates, with the Seals of eternal Wrath and Death, till the Judgment of the Great Day. This is that *binding and loosing of Men's Souls on Earth, and in Heaven; and binding of Kings in Chains of Darknes, and Nobles in Fetters of Death, and that sweet Savour unto God of Life unto Life, in them that are saved, and of Death unto Death, in them that perish*, according to the Words of *Paul*. Moreover, is there any of this Power in thy Ministry, that *what thou bindest or loosest on Earth, is bound or loosed in Heaven*? Or doth thy Ministry *bind Kings in Chains of Darknes, and Nobles in Fetters of Death*? Or darest thou say, that thy Ministry *is a sweet Savour unto God, of Life unto Life, in them that are saved, or of Death unto Death, in them that perish*? Nay, thy Ministry is of so weak a Discerning, that thou darest not positively say, that any one of those Hearers shall be saved, or damned, how it should be any otherways, let wise Men judge; seeing thou knowest not what shall become of thyself, in the Day of Judgment. It is written, *Faith comes by Hearing,*
and

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and Hearing by the Word of God preached; and how can he preach, unless he be sent? Because there is not a Man of you sent to preach; it is impossible for you truly to demonstrate the true God, or right Devil, Heaven or Hell, the true Faith, or any Thing concerning the Life to come, to the People, seeing it is as clear as the Light, that ye are none of Christ's Ministers. What is it that provokes you, and those that are gone before you, upon the same Account, to seek the Preheminence in Church and State, but Silver and Honour among Princes, or Princes Companions, Ease, and such-like? For when ye become honourable, though ye speak oftentimes like Children or Fools, your Words are taken as Gospel by the Simple, or winked at by the Wise, for your Greatness-sake. Many of you, by your Gospel-Ministry, have become great, but never any of you have become good.

A G A I N, By this you may know, you are none of Christ's Ministers, because you preach by Commission of the earthly Powers. Wherefore, if they silence you, your Honour is lost, and you become dumb, like unto *Cordwell*. As the false Priests, by the Powers, were exalted into *Moses's* Chair; so likewise, by the same Power, you have exalted yourselves into the Apostolical Chair. They sit in *Moses's* Chair, saith Christ, do as they say, but not as they do, for they say and do not. Oh! Is it not so among you all? Many of you can pretend fairly, and speak goodly Words, which your Memories have borrowed from the Scriptures, which belong not unto you, because you have not the spiritual Interpretation of them in the least, no, nor the Life and Power of them in your Conversations, and daily Practice, between Man and Man. Moreover, instead of having the Spirit of an Apostle in you, are you not rather like unto rebellious *Corah*, *Dathan*, and *Abiram*, or rather the seven Sons of *Seera*, the Chief Priest, as abundantly before said, who cried out, *All the Lord's People were Holy*, when they were in the Height of their Wickedness, and joined together as one Man, to supplant *Moses* of the Priesthood? So likewise, when by Rebellion against the Spirit of Christ, you are become counterfeit Ministers of the Gospel; do not many of you in effect say, All Men may be holy if they will, when you say, Christ died for all, and all Men may be saved
if

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if they will, or else you justify none to be truly holy, or spiritual Men, but those that are in Church-Fellowship with yourselves. To conclude, what shall I say unto you to persuade you from belying the Lord any longer to the People, by being willing to be accounted Ministers of the Spirit, when you do, or may know you are but Ministers of the Letter, and by the Wills of Men only? But it may be you that are rivetted in your Way, and confident in the Truth of your Worship, will both hate me, and laugh me to Scorn, when I am in my Grave, for counselling you to forsake your Ministerial Function, by which some of you have attained to be Companions with the great Men of the Earth, as before said; you may all have Time enough to repent it when it is too late, when a Flood of Fire and Brimstone from the Lord shall burn up all your spiritual Confidences into a Sea of everlasting Vengeance upon, or within your Souls and Bodies, as it did unto *Sodom* and *Gomorrab*, and the Inhabitants thereof. So much concerning the Fallacy of the Ministry of the Baptists.

A true

A true Description of Heaven.

A GAIN, in the next Place, I shall treat a little of the spiritual Glory of that World which is to come. You know the Scriptures have many eminent Titles for the setting forth of this Kingdom, as namely, *Heaven is my Throne*; nevertheless, *we look for new Heavens, and a new Earth, wherein dwelleth Righteousness. In my Father's Kingdom are many Mansions*, and such-like. Moreover, you must not imagine the Kingdom of Glory to be in a global Condition, as this World is; no, it is no such Matter: But on the contrary, it is a Kingdom of an infinite Vastness, in Height, Length, or Breadth, suitable to an infinite glorious Majesty. Furthermore, the World to come is a boundless Kingdom, that lieth all open, that the Persons of our God, elect Men and Angels, may, as we use to say, have free Egress and Regress for divine Pleasure, to ascend or descend as high or as low as they think good, to all Eternity.

A GAIN, as this World, and the Things thereof, are all natural; so likewise all that World, and the Things therein, are spiritual. Now as *Pilate* said unto Christ, *What is Truth?* So likewise almost all Men say unto me, What is this spiritual World you treat of? Or what Man living is capable of the Knowledge of it in the least, seeing he was never in it to see it? From an unerring Spirit, to this I answer, Tho' the most excellent Glory thereof in reference to the Eternity of it, be incomprehensible, it doth not therefore follow, that no Man is capable to comprehend it at all: If it were so, how then could such a simple Man as I was, speak, or write more distinctly concerning God, the Glory and Misery to come, than all the Ministerial *Gamaliels* of this present World. Moreover, tho' no Man with mortal Eyes is capable visibly to behold the invisible Throne I here treat of, yet, from an infallible Light which I have received from the Divine Majesty residing therein, give me Leave to write something of it, for the provoking of your Spirits to a deep Affection towards it, far above this World and the vanishing Glory thereof. This World I

treat

treat of is full of all Variety of new Soul Delights, or spiritual ravishing Glories which are eternal. Furthermore it is a Kingdom brighter than the Sun, clearer than Chryſtal, purer than Gold, ſofter than Down, ſweeter than Roſes; it is a Kingdom full of divine Muſick, and Crowns of Glory deck'd with Immortality. It is a Kingdom of divine Songs which none can learn but thoſe that are redeemed from the Love of this perishing World.

AG AIN, the Scriptures liken the Creator to the *Sun in his Strength, a conſuming Fire, and everlaſting Burnings*. Truly, the Compariſon is very ſuitable to the Perſon of *Chriſt* glorified, reſident in this Kingdom I here treat of. It is a Body of ſuch a bright, burning, ſpiritual Glory, that at his next appearing, the Sun, Moon, Stars, and all natural and artificial Lights in this World, will enter into eternal Night, through the Glory of his infinite Brightneſs; ſo likewiſe is the Kingdom I here write of, ſuitable unto him. For the Heavens, and the Earth therein, are like unto a Flame of glorious Fire, and the Seas that is therein, being imbodyed with ſuch an Earth as this is, are ſo pure and clear, like unto Chryſtal, burning Glaſs, or any Thing that is purified by Fire. The Bodies alſo of the Elect, are all of a fiery, glorious Nature, ſuitable unto their glorious God, and this his Kingdom of fiery, glorious Delights, as abundantly before-ſaid.

AG AIN, there are two Sorts of ſpiritual Bodies appointed for eternal Burnings: The one hath a Spirit of all Love, and ſuch like in it; from whence proceeds nothing but Light and Life, with Variety of fiery glorious Pleaſures, which are eternal; but the other Body hath a Spirit full of all Envy, and ſuch like; out of which proceedeth nothing but Darkneſs and Death, with much fiery Shame and Pain. Moreover, this God-like Spirit of Love I hear treat of, is a glorious Love-fire, which is more pleaſant, than can be utter'd by the Tongues of Men or Angels. It is a pure, clear, bright, gentle, ſoft, ſweet, and joyful Fire. It is a ſpiritual Love-fire, as beforeſaid; therefore it muſt needs be brighter than the Sun, clearer than Chryſtal, purer than refined Gold, ſofter than Down, ſweeter than Roſes; yea, and more pleaſanter to the whole Man, than Honey is to the natural Taſte; yea, it is a lovely Fire,

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full

full of glorious Joys, and godly Majesty, of which once I had a short Taste of in my Soul. Moreover, though a Man enjoys his perfect Health and Liberty, yet worldly Men do not count him happy, unless he be a wise Man, that liveth in Honour among the wise and honourable of this World, and except he possesseth all Manner of Delicacies for the Belly, and the Back; plenty of Jewels of Gold, Silver, and precious Stones, to delight the Eye; all Sorts of harmonious Melodies to please the Ear; with fragrant Smells to please the Nose, and a virtuous and comely Woman to take Delight in, and such like natural Contents. Wherefore it may be queried by some, whether there be any other Delights, besides what I have already declared in that glorious Kingdom aforesaid? To this I answer, there is no Excellency in this World, for the Rejoicing of the natural Body, but there is the same Excellency in that World to come, for the Rejoicing of the spiritual Body. Now there is a vast Difference between the Joys of the natural Body, and the Delights of the spiritual Body. For the Joys of this natural Life proceeds principally from Things which are without the Body, but the Joys of that spiritual Life flows principally from Things which are within the Body. Furthermore I would have you to understand, that in the Resurrection of the Body, there is neither marrying of Wives, nor giving in Marriage, but as Christ said, *They shall be as the Angels of God in Heaven*; so likewise as a spiritual Body, hath no desire after any Thing belonging to Nature's Kingdom, neither had a natural Body any desire after the Things appertaining to this heavenly Kingdom. Finally, though glorified Bodies are incapable of any Satisfaction from natural Food and Raiment, yet without spiritual Food and Raiment, they cannot subsist; for their blessed Bodies, as a Robe of divine Righteousness, is that heavenly Garment, wherewith their innocent Spirits are arrayed, and the Food wherewith their Souls are eternally nourished, is a never-failing Fountain, arising out of their own Spirit.

AGAIN, Suppose a natural Body were all covered with the glittering Jewels of this World, yet the Glory of it would appear but as the Light of the Candle to the Sun, in Comparison of the glorious Garment wherewith the spiritual Body is covered.

covered. Moreover, for our better Understanding, give me leave to name some particular Fuel, from whence this spiritual Fire in a glorified Body is continually kindled; it either feeds upon the Righteousness and Sufferings of Christ for him, in the Days of his Flesh, or else it is nourished with the Remembrance of the Grace and Persecutions, which for Christ, and his Truth sake, it suffered in its natural Body, when it lived upon this Earth. Furthermore, every spiritual Motion, Thought, Desire, Word, or Deed, which the Saints enjoyed in their natural Bodies, shall by the infinite Power of our Lord Jesus, be made one with their spiritual Bodies in the highest Heavens; then as before said, they shall perfectly remember all their former heavenly Motions, Desires, Thoughts, Words and Deeds; which the Faith and Love of Christ operated in them, in the Days of their Flesh, and from thence shall their divine Souls be sensibly fed with God-like new Joys, Wisdom, Power and Glory, even to all Eternity. Finally, the Remembrance of the Saints heavenly Communion with each other in their natural Bodies, will also occasion glorious Food in their spiritual Bodies; for if the Heirs of this heavenly Kingdom, through the Translation of their Bodies, shall be enabled to behold their glorious God, Face to Face, and in their Measures as perfectly know him, as they are known of him, as I am certain they shall; then you that most mind eternal Excellencies, may be as confident of the Knowledge of each others Persons and Qualifications, upon a spiritual Account, in this glorious Kingdom, as abundantly before said. To conclude, they shall cast their Crowns of everlasting Praises, and new Songs, at the blessed Feet of Christ Jesus, their only God; because, according to his divine Justice, answerable to all the Cruelties of the mighty Men of the Earth, done to himself and his Saints, his Vengeance is seized upon their Souls and Bodies for everlasting. So much concerning the Glory which is to come, which Christ and his redeemed ones are to enjoy together in his eternal Throne, or Kingdom, according to his own Word.

AGAIN, In the last Place, I shall treat a little of spiritual dark Bodies, and the Kingdom of Darkness appertaining to them; this World wherein we live, shall be eternally in as dark

a Condition, as the Land of *Egypt* was for three Days and three Nights, infomuch, as the *Egyptians* saw not one anothers Faces, nor stirred from the Place they were in, for that Time the Darknes was upon them, they gnawed their Tongues for Pain; as you may find it in the Revelation by St. *John*; so likewise shall these spiritual dark Bodies I here write of, gnaw their Tongues for Pain, because they cannot see one another's dreadful Faces, nor stir Hand nor Foot from the Place they are in for everlasting; their own Spirits shall be their Devil, and their own Bodies shall be their Hell, wherein they shall be tormented for evermore, with the angelical Devils of this World. Moreover, all their wicked Thoughts, Desires, Words and Actions, shall perfectly be brought into their Memories, and that shall be the Fuel that shall kindle the Fire of the Lord's Vengeance in them, infomuch, that they shall be tormented with new Sorrows, Pain and Shame continually; the Remembrance of the good Things they formerly enjoyed, shall add to their Torment also. This is not all, but there is a Thing worse than all this, which is this, their despising the glorious Truths of Eternity, deliver'd by the Tongue and Pen of the Lord's two last Witneses; this shall burn in their Souls and Bodies more fiery hot, than all the Rest of their Wickedness whatsoever; I mean, in those that knew them, or their Writings. Furthermore, the Remembrance of their Envy towards God, and his redeemed ones, shall kindle the Wrath of God in them a fresh, and so it shall burn in them like unto Fire and Brimstone, hotter and hotter for evermore; this will cause that weeping, and wailing, and gnashing of Teeth, spoken of by Christ, in the 24th Chapter of St. *Matthew*.

AGAIN, where the Reprobates enjoyed all their Pleasures and Honour, there shall be the Place of their Torment and Shame, for our God is a God of Order, and not of Confusion. Moreover, the Remembrance of their Communion together in fleshly Wickedness, or any other carnal Delights, shall add also to their Torment and Shame; but this will be that, that will revive their Sorrows continually. Oh! the Eternity, the Eternity of the Condition they are in! this will come to pass, as sure as there is a God, upon all Men that live in Unrighteousness, at the next appearing of our Lord Jesus Christ, with
his

his mighty Angels. So much concerning the Kingdom of Darknefs, and the Devils that are eternally to be tormented therein, with the Conclusion of this.

JOHN REEVE,

and

LODOWICK MUGGLETON.

F I N I S.

Errata in the Soul's Mortality.

Page 29, line 20, for you read ye ; p. 35, l. 12, for a Man his r. a Man as his ; ditto, l. 18, for judge r. judgeth ; p. 39. l. 6. for no r. know ; p. 41, l. 31, for to his own r. to own his Apostles ; p. 42, l. 16, for hearts r. Hearers ; ditto, l. the last, for Over which r. over them which ; p. 43, l. 22, for were naked r. were made naked ; p. 48, l. 18, 19, for all that world r. so likewise that World, and the Things therein are all Spiritual ; p. 52, l. 11, for this World r. this present World ; p. 53, l. 3. for of this r. of this Book by ; p. 52, 53, Titles, for A True Description of Heaven, r. A True Relation of Hell.

Errata in Sacred Remains.

Page 37, line 26, for mortal Crowns r. immortal Crowns ; p. 39, l. 10, for of, r. or ; p. 58, l. 19, for Perishable r. Perishing ; p. 61, l. 21, for all Streams r. Spiritual Streams ; p. 62, l. 4, for Pure Creation r. True Creation ; ditto, l. 8, for Delight r. Light ; p. 65, l. 13, for No Light r. No Night ; p. 84, l. 24, for of some Strangers r. of Strangers some have ; p. 90, l. 20, for his Mortal r. this Mortal ; p. 92, l. 25, for and then r. and thus ; p. 93, l. 12, for as Creator r. its Creator ; ditto, l. 16, for the pure Image r. the Form or Image ; p. 109, l. 26, for Person at Glory r. Personal Glory.

SACRED REMAINS:
OR, A
DIVINE APPENDIX;
BEING
A COLLECTION
OF
SEVERAL TREATISES,
EPISTOLARY and PUBLICK.
Originally Written above Fifty Years since,
By the Lord's last Immediate Messenger
JOHN REEVE.

AND NOW,

After careful Examination by the most correct Copies, communicated for the Consolation and Establishment of the Church of Christ, by their Brethren, whose Faith in these, and all other his irremandable Declarations, doth (and by Divine Protection will) remain unshaken to Eternity.

QUERIES sent to Mr. Sedgwick, by the Prophet Reeve.

Courteous Friend,

I Suppose my temporal Condition, in some Measure to you, hath been made known and manifest, through which the *Most High* already hath moved you, these five Years past, to supply my quarterly Necessity: And though you want no Objects of Mercy, yet I shall be constrain'd to visit you upon this Account, until the Creator hath opened some other Way. Therefore if our God see it good, my Desire is, that your Spirit may freely and chearfully act your Charity towards me, that you may have Consolation in the Deed, and I Joy in the *Lord Jesus*, from whom alone all Good proceeds. But passing by the perishing Comforts, suffer me to write unto you about Things of more Concernment, which I am moved to in a querying Way.

Dear Friend, Country-man and Brother in the Flesh, O! that I could knowingly say so in the deep Things of the Spirit also, then should I be fully assured, that these following Queries, by Divine Operation, would rather satisfy you, and move you silently to sit down in Peace, than offend you in the least.

1. My first Query is this, *Whether you do knowingly believe Jesus Christ alone, to be both Father, Son, and Spirit, in only one distinct Person glorified?*

2. *Whether any Man can truly demonstrate who or what the living God is against all Gain-sayers, without an immediate Commission from his eternal Spirit?*

3. *Whether it be not spiritual Treason against our Lord Jesus Christ, for a Man to execute the Office of a Prophet, or a Minister of the Gospel, without an immediate Command from his own Majesty?*

4. *Whether any Man that prophesieth, or preacheth, can have any real Knowledge of his own Salvation abiding in him, without an unquestionable Assurance of his own Soul, that the Most High hath anointed him?*

2 *Mr. Reeve's Queries to Mr. Sedgwick.*

5. *Whether the Lord's former Embassadors were not all impowered to pronounce a temporal or eternal Glory, or Misery to come, according to the Obedience or Disobedience of those they were sent unto?*

6. *Whether any Man in this Age can be an experimental Speaker of the Counsels of God, without an infallible Knowledge of Divine Mysteries above all other Men in the World?*

7. *Whether a Non commissioned, or unsent Embassador, or Speaker to the People, upon a spiritual Account, may not be in as much Danger of an eternal Vengeance, as a counterfeited Embassador, upon a natural Account, is of a temporal Vengeance?*

8. *Whether you are fully satisfied against all Gain-sayings, that it was the Spirit of Christ alone, that formerly, or at this Time moved you to preach or speak in a ministerial Way to the People?*

9. *Whether, as your own Faith or Judgment, you do not hold forth to the People, that God alone is the Teacher of his Chosen ones, by the Inspirations of his most Holy and Blessed Spirit?*

10. *And lastly, If the Lord Jesus Christ alone be the only Teacher of his Beloved ones, by the continual Incomes or Enlightenings of his most glorious Spirit; what then are those that acknowledge God alone to be the Teacher of his Saints, and yet in a ministerial Way gather the People together, under Pretence of preaching Christ, or speaking the experimental Movings of his Spirit to them, but Mockers of God, Deceivers of the People, and deadly Enemies to their own true Peace; unless from on High, God bears Witness by infallible Testimonies, in the Spirits of his New-born ones, that he hath sent them by an immediate Speaking to them, from his glorious Throne, as abundantly before said?*

Now in Obedience to that Commission, which I once receiv'd by Voice of Words, from The One Personal Glory itself, even to the Hearing of the outward Ear, as well as the inward Soul, never having had the least Sound of the Truth of it, in all Love, Meekness, and Humility of Soul, present I these few Queries to your private Meditations, and shall I trust with Patience, wait the Lord's Leisure for his loving Answer in you to these Things.

June the 11th, 1657.

Yours in the Lord's

Eternal Majesty,

John Reeve.

Mr. Sedgwick's Replies.

Mr. Reeve,

I Am not wholly against *Queries*; they are much used by that caviling and disputing Spirit that is in all Sects, and may be better used by humble Minds, who are inquiring after Truth; but I think they least of all agree with that infallible Spirit which you profess to have.

To the *First Query* I answer, I may say I do believe what you there express, but it may be not in your Sense: But I choose rather to say, I desire my Faith may not stand in a Form of Words, but in the Power of God.

2. To the *Second* I answer, I know none that do demonstrate who or what God is perfectly or with Power: In Weakness and in Part many do shew who and what he is. *Secondly*, If you mean by [against all Gain-sayers] a confident cleaving to what they affirm without being removed, that is very common: If you mean a silencing or convincing Gain-sayers, it is not yet done by you nor any Man that I know. *Thirdly*, The Commission of the Spirit which you would seem to appropriate is larger than you imagine; for no Man can say *Jesus* is the Lord but by the Holy Spirit, *And there are Diversities of Gifts but the same Spirit*, 1 Cor. xii. 3, 4.

3. To the *Third* I answer, In the general it is true, 'tis Treason only I except against the word [immediate] used in this and the second *Query*, being jealous that you do in it and in your Ministry, either deny or veil the Mediator 'twixt God and Man, for Immediate is without a Mediator; for by Virtue of Christ, who is Mediator 'twixt God and Man, and who is the Light of the World, and enlightneth every Man that cometh into the World; *Every Man may minister according to the Gift that is given him*, Rom. xii. *If he have Faith he may speak according to the Measure of his Faith*, Psal. cxvi. 10. *I have believed therefore have I spoken*; or if he have Experience he may speak according to his Experience, Acts iv. 10. *For we cannot but speak the Things we have heard and seen*. Nay, they not only may but ought, 1 Cor. xii. 7. *For every Gift is given to profit with of what Kind soever it be*; and I fear it is the Enemy in you that denies it.

4. To

4. To the *Fourth* I answer, *First*, A Man may have Salvation abiding in him, and yet he not know it. *Secondly*, A Man may have a real Knowledge of Salvation abiding in him, and yet come to lose it. *Thirdly*, A Man may think himself saved when he is lost, and lost when he is saved. There are that have their Lives but shall lose them, and their are that lose their Lives and yet save them. *Fourthly*, He is not sure that knows, but he is sure that God knows that he shall be saved. *Fifthly*, That is not the best Assurance which you call unquestionable, but that which is join'd with Fear and Trembling, especially at this Time. *Sixthly*, A Man may be anointed to the Work of Prophecy, and yet not have Salvation abiding in him. The Spirit of God came upon *Saul* and upon *Balaam*, and they did Prophecy by it.

5. To the *Fifth* I answer, I do suppose they were so empowered, and that every Man, according to the Proportion of Faith in him, hath the same Power: *First*, If he speak Truth temporally, a temporal Punishment or Reward attends that Truth as Men obey or disobey it. And if any Man speak Truth eternal, the Punishment or Reward is eternal, according as it is obey'd or disobey'd, there is Matter of eternal Condemnation in it; but the absolute eternal Condemnation which you declare is not justify'd in my Heart, neither do I see it at all justify'd of any.

6. To the *Sixth* I answer, I do own myself an experimental Preacher, though in very great Weakness and manifold Infirmities: What I do feel or have felt Evil I warn others of, but cannot own an infallible Knowledge of Divine Mysteries above all other Men in the World: If I should it would be great Pride of Spirit in me; and I judge it so in any that assume such Things to themselves. And let me speak my Experience, and desire you to reflect, if you can, upon your own Words, and see what a narrow lofty Spirit runneth in them: High swelling Words none must speak but he that hath an infallible Knowledge of Divine Mysteries above all other Men in the World: And who hath this infallible Knowledge but yourself and your Companion? I can experimentally warn you of that which saith, *I am, and there is none else beside me, I shall not sit as a Widow*, Isa. xlvii. 8. Another Experience I have observ'd that you and
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your Friend have allowed Preaching by Experience without any such lofty Qualification which you now express; and therefore you yourselves are not true to what you declare.

7. To the *Seventh* I answer, Every one that goes without a Commission, or that goes beyond his Commission, is in Danger of eternal Vengeance; therefore it concerns you and me very much to stand in Awe, to tremble at the Word lest we fall under the Curse for adding to and taking from his Word. I believe some will suffer for running before they are sent, and some for running beyond what they are sent about. But concerning Speaking, I desire you to consider how large a Commission the Scriptures give; *The Heavens declare Day unto Day, and Night unto Night uttereth Speech; their Sound is gone through the Earth, and their Words to the End of the World.* Psal. xix. cxlviii. and cl. 6. *Let every Thing that hath Breath praise the Lord.* All Believers seem to be commissioned. Rom. xix. 9 and 10. *The Word is nigh thee, even in thy Heart, and in thy Mouth, that is the Word of Faith which we preach.* Ver. 10. *With the Heart Man believeth unto Righteousness, and with the Tongue Confession is made unto Salvation.* Therefore the Apostolical Ministry is to continue in the Church in all Ages, and Christ promiseth his Presence with them, and that Ministry, to the End of the World. Matth. xxviii. 20. *And there will be found in the Midst of the great Apostacy, when the Church comes out of Captivity, Apostles and Prophets,* Rev. xviii. 20.

8. To the *Eighth* I answer, That when I did speak formerly, I was as fully satisfy'd, as you are now satisfy'd in your Ministry; neither do I now wholly condemn my former Speaking, but have seen an evil Spirit which got into it; and it was not the least Evil of that Spirit that I did undertake to judge all others.

9 and 10. To the *Two last Queries* I answer, I am of this Faith, that God alone doth Teach his Chosen ones; yet Christ himself taught, and the Apostles taught, and the Prophets taught. You likewise hold the same Faith, and yet you teach, God teacheth by his Son, by his Servants, by his Word, by Afflictions, and in all by his Spirit. For that Charge of Mockers, Deceivers, &c. I shall bear it from you and others, 'till the Lord plead my Cause. For your Commission received

by Voice of Words I judge it not, but leave it to the Lord. I am exceeding weak, I fear and tremble every Time I Preach ; I rather think that my Mouth may be stopp'd, than that I should hold out Preaching: My Ears and my Heart are open to Rebukes. But this I may say, I Charge my Ministry more strongly and deeply than you do, and yet it stands staggering for ought I know ; if you can knock it down, you will do me a Kindness,

W. S.

The

The Prophet's Answer to Mr. Sedgwick's Replies.

S I R,

T I S confest, that subtil Serpents accustom themselves to propound, carnal, curious Queries, to ensnare the Innocent: But it doth not therefore follow, that sober Queries of the highest Moment should offend that Man which hath any true Light in him. Why? Because all such Queries are sent forth by the Spirit of Christ, either for the Trial of Mens Faith and Love to the Truth, or for a Witness against them, when the Secrets of all Hearts shall be opened, for their Ministerial Meddling with Divine Mysteries, without an infallible Light of an immediate Commission from the Lord.

1. *In your first Reply, you write, you may say you do believe what I there express, but it may be no in my Sense. To this I answer, what I there express is none of your Faith, unless you believe it in my Sense; for there is but one spiritual Sense to every Truth that is declared; and what I there exactly wrote in the Letter, is my very Faith in the Spirit, (to wit) That there is no other spiritual God, Creator, or Father, but only within the Blessed Body of Christ Jesus, glorified. For in him dwelleth all the Fulness of the God-head Bodily. His invincible Spirit is the everlasting Father; his visible glorious Body residing in the Heavens, above the Stars, is the eternal Son; his Heavenly Enlightenings in his New-born People is the Holy Ghost. If this be not your Understanding concerning God, as yet my Faith is not your Faith, neither is my God your God. In the latter Part of your Reply, your Words are these: But you choose rather to say, you desire your Faith may not stand in a Form of Words, but in the Power of God. To this I answer, 'tis the Power of God only that enables a Man to speak or write a Form of wholesome Words concerning himself, and the Mysteries of his everlasting Kingdom: But the Reason of Mens Words being so full of Confusion or formless Contradiction about spiritual Things, is because the true Understanding*

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ing of his Divine Power is hid from them. For that Man who enjoys a real Comprehension of the Divine Power, being moved to treat of Salvation and Condemnation to his Brethren, is not guided by the Falibility of Supposings or Imagination, but by and infallible Assurance of the Truth of what he speaks or writes in his own Soul; neither doth this Man want a Manifestation of the Power of them in his Life and Conversation.

2. *In your second Reply, you say, You know none that do demonstrate, who or what God is perfectly, and with Power: But in Weakness, and in Part, you say many do shew who and what he is.* To this I answer, though at present it be hid from your Eyes, yet we truly and boldly affirm, without any Doubt or Fear of after Shame, that God hath manifested himself with as much Perfection or Power upon some Spirits, by his Truth spoken through our Mouths, as ever he did by any true Prophet or Apostle, since the World began: But to name or present the Particulars to you as Witnesses to this Truth, it will be of no Value until you see it, or feel it, in your own Soul. I mean a glorious Manifestation of Salvation, through a powerful believing our Declarations, and an unmoveable Seal of everlasting Damnation, upon those that despise them, both in Life and Death. If you mean God doth manifest himself in Mens weak Bodies through natural Infirmities, that is common to all Mortals: But if you mean he doth manifest himself through the Weakness or Uncertainty of the Mind, that's utterly denyed by us. For we affirm, that such Men were neither sent nor moved by the true Spirit, to demonstrate who or what God is, neither in Part nor Perfection, in Power nor in Weakness. For no Man is meet to speak or write concerning Things which are eternal, without an infallible Testimony of the Truth of them, dwelling in is own Soul. Moreover you say, *If I mean a silencing or convincing Gain-sayers, it is not yet done by me, nor any other that you know.* To this I answer, that Ministry, that neither silenceth nor convinceth Gain-sayers, is not of God; but that Gain-sayers have been both silenced and convinced by our Ministry, not only God, but several Spirits in other Nations do bear Witness to it at this Day; wherefore if it neither silence, nor convince you, the Great-Day shall make it manifest. And further you say, *The Commission of the Spirit, which I would seem*

seem to appropriate, is larger than I imagine. To this I answer, I am so far from what you seem to accuse me, concerning appropriating to myself, that God, and his Light in me are my Witnesses, when it was put upon me, I would have given the whole World if I had it, to have been eased of its Burthen: As for the Largeness of the Commission it is only known to him that gave it. But let me tell you without Offence, the Letter gives you, nor no Man else one Jot or Tittle of Right to the Commission of the Spirit. Indeed, a spiritual Commission gives a Man a great Measure of infallible Knowledge of the Truth of the Letter; but a literal Commission, gives no Man a certain Understanding of the Truth of the Spirit in the least. For if it should, then all literal Accutants would be the only spiritual Men in the World. Sir, I would gladly have you convinc'd of that general Deceit of pleading a ministerial Commission from the Scriptures to maintain your Preaching.

3. In your *Third Reply*, you say, *In the General, you grant it to be Treason, only you except against the Word [immediate] being Jealous, that in it, and in our Ministry, we do either deny or veil the Mediator 'twixt God and Man, for immediate, you say, is without a Mediator.* To this I answer, In your excepting against the Word [immediate] you except against the Teachings of the Spirit; for God in all Ages, ever taught his chosen Prophets and Apostles, by an immediate Voice or invisible Movings of his Holy Spirit. Holy Men of Old, spake as they were moved by the Spirit; and the Spirit in all moving in them, was not mediate, but immediate; therefore their Records have Power over the Consciences to the End of the World, because they were immediate Words of Truth. Indeed the Teachings of Men are all mediate, but the Teachings of God are all immediate, especially to his commissioned Prophets and Apostles, (to wit) that they might become the mediate true Teachers of all Salvation-Secrets to their elect Brethren that heard them, and Witnesses of Condemnation, in the Consciences of all Gain-saying, and despising Reprobates. If you mean we seem to deny or veil the Mediator 'twixt God and Man, because we own no other God at all, but our Lord Jesus Christ only: In that Sense we shall always seem to deny or veil the Mediator, to all those that ignorantly worship a divided God. For we

cannot own but only One undivided Personal Glorious God, and no more, even the Man Christ Jesus, Blessed for ever and ever, as aforesaid. But if you own another God besides him, before him, or distinct from him; 'tis you that seem to deny or vail the Mediator, by giving that Glory which is only due to him, to an Idol of your own lying Imagination. *He that honoureth the Son honoureth the Father*; but he that giveth the Honour due unto the Son, to any God infinite Spirit or Father; but what is wholly abiding in his Person, that Man through his Ignorance denieth both the Father and the Son. That Man doth not truly Understand who or what God is, who worships him under the Notion of two or three distinct Persons or Spirits. But he that truly Understands that the Father and the Son are but one Divine Bosom, (to wit) that from all Eternity, they were, but only one spiritual Person in Form like a Man; that Man indeed, in a good Measure knows the Lord, as he is known of him. In the latter Part of this *Reply*, you repeat the Scriptures, which were spoken by the Lord's immediate Commissioners; and from thence you seem to maintain your present Ministry: But let me tell you, if I had not a more sure Witness, than the literal Sayings, of my Brethren, the Holy Prophets, and Apostles; I were the most miserable Man that ever appeared in the Name of the Lord. *Moreover*, though it be lawful for Saints to converse one with another, about their Faith, or Experience, in spiritual Things, for the provoking of each other to Love, and good Works; it doth not therefore follow, that it is lawful for the most eminent Saint in the World, to gather the People together, in a ministerial Way, to exercise Scripture Ordinances, without an immediate Commission from the Spirit of Christ, or a mediate Commission from an immediate Commissioner, as the Saints had that preached in the Apostles Time. *Faith comes by hearing, and hearing by the Word of God preached, and how shall they preach, except they be sent?* Because there is not a Man of you immediately or mediately sent by the Lord, how is it possible therefore that you should preach the true Faith, concerning God, or Devil, Heaven, or Hell, or any of his Counsels, concerning the World to come? And though you seem to fear it is the Enemy, that would hinder you from exercising your ministerial Gift; if my
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God make you obedient to it, you shall find it was the best Friend that ever spake to you in all your Life. *Obedience*, as well as *Mercy*, is far more excellent than *Sacrifice*; therefore whether you hear, or forbear, you shall one Day know to your weal or woe, that it was the Light of Christ in me, warning you not to Embassly your self about Things of eternal Concernment, without a Commission from the glorious Mouth of God himself. The literal Commission killeth, but the spiritual Commission giveth Life and Peace.

4. In your *fourth* Reply, you say, *a Man may have Salvation abiding in him, and he not know it.* Further you say, *a Man may have a real Knowledge of Salvation abiding in him, and yet come to lose it.* To this I answer, Salvation in Men is the Grace of the Spirit, and the Fruits of the Spirit are all Light and Life, and the Nature of the Light is to discover Darkness, and is given unto Men for that very End: How then a Man should have Salvation abiding in him, and he not know it, to me seemeth ridiculous; 'tis all one as if you should say, a Man may be abiding with me in my Chamber, and yet I neither see it, nor know it.

It is the abiding of the Light of Christ, before the Comprehension of the Mind, that makes a Man really to know his own Salvation; and whilst that Chrystal Light abides in the Memory of that Man, the Nature of it is to present nothing else unto him, but Life, and Salvation. 'Tis true a Man may be elected unto Salvation, and he not know it: But it is impossible for him to have the Seal of Salvation abiding in him, and he not know it. For when a Man is ignorant of it, it cannot properly be said to be abiding in him, though it should in him. Why? Because the abiding of it in him, is that which makes the Man sensibly to know it as aforesaid. Therefore if Salvation sensibly abides in Man's Memory, as long as he lives, he can be no more ignorant of it, than a Man that lives all his Life-Time in one House, can be ignorant of it, enjoying his right Mind.

Moreover, If you mean a Man may totally come to lose it, after he hath had Salvation knowingly abiding in him, that's utterly deny'd by us. Why? Because we certainly know that there was never any Reprobate posselt with the Grace of Salva-

tion, knowingly abiding in him. Therefore in the Parable of the Sower you shall find, though the Seed of Grace did seem to scatter it self in every Ground, yet it rooted it self but in one only; which good Ground *where it took Root, brought forth Fruit, unto everlasting Life, in some thirty, in some sixty, and in some an hundred fold.* So that it's clear, where Salvation makes it's abode, that Man is Safe from an eternal Vengeance. But if you mean, thro' the committing some gross Evils, a Man may come to lose the sensible Enjoyment of Salvation abiding in him, as formerly; and in it's Room, be often subjected with Fears of Condemnation, even all his Days, I consent to it. For I am perswaded, this was the Prophet *David's* very Condition. For in such Cases I am apt to believe, that either God takes back the Assurance of Salvation to himself, or else suffers the Creatures Light almost continually to be veiled with the Darknes of his Guilt, that when he sees Good, he may glorify himself a new, with a Ministration of Salvation to his afflicted Creature. Furthermore you say, *He is not sure that knows, but he is sure that God knows that he shall be saved.* Also you say, *That's not the best Assurance which I call unquestionable, but that which is joined with Fear, and Trembling, especially at this Time.* To this I answer: The Happiness of Man's Salvation in this Life consists not in God's knowing of it, but in his own Assurance of it. For if I want the sensible Knowledge of my own Salvation, I may be full of Fears of Condemnation, all my Days; notwithstanding the Creator's knowing of it. Therefore 'till I am possess'd with an assured Seal of my own Salvation, what Profit is it to me, that God knows it? Wherefore whatever you mean by Fear and Trembling, there is no creaturely Assurance comparable to that, which is always unquestionable; for that's freed from all faithless Fear, or sinful Trembling. *If you believe and doubt not, all Things shall be possible, saith Christ. If our Hearts condemn us not, then have we Boldness, to the Throne of Grace.* Sir, I have some Experience of this, besides a spiritual Fear, and Trembling, before the infinite Majesty. But a carnal Fear, and a Trembling before Men, O! Lord preserve me from, for ever! You say also, *The Spirit of the Lord came upon Saul, and upon Balaam, and they did Prophesy by it.* To this I answer, *Moses, David, Samuel, Elijah,*
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and many others, were anointed with the Grace of spiritual Prophecy, through which they became Pen-Men of Divine Secrets, and Ministrators of Holy Things, even all their Days. Wherefore, though *Saul* was once among the Prophets, and *Balaam* was compelled to declare good Things concerning *Israel*, it doth not therefore follow, that they were the Lord's anointed Prophets, to declare his Salvation-Secrets to his redeemed ones. No, that could not be, for none can truly declare such Things, unless they enjoy them in their own Souls. The Secrets of God, are with those that are possesst with the Love, and Fear of his Majesty, through which they are not only delivered from the Language, of high swelling Words, but also from the Power or every proud Imagination, that would exalt itself against the Lord, and his Heavenly Light within them. But this Grace and Favour of God, abides not in them, in whom Wickedness reigns, all their Days, as it did in King *Saul*, and in *Balaam*. Therefore Salvation must needs be far from abiding in such Men. But it appears to them only as a Witness against them, in the Great-Day, for all their Unrighteousness committed against the Lord, and his anointed Ones. Sir, If through Inconsiderateness you imagine our Condition of Prophecy to be like *Saul's* or *Balaam's*, I hope you will bear with us, for retorting them back again, among those that Prophecy, or Preach, without a spiritual Commission from the *Lord Jesus*. Indeed the Scriptures make mention of the Fallacy and Wickedness, of divers Prophets, and Priests, that were rich. But you shall never find it charge any poor Prophet, with Falshood, or Cruelty, to his Neighbour.

5. In your *fifth* Reply, you say, *You do suppose they were so empowered, and that every Man according to the Proportion of Faith in him, hath the same Power.* To this I answer, if you do but suppose it, you Occasion a Doubt in me, whether you do really believe it; all Speakings by way of Supposition, to me seem doubtful; therefore you have left me wholly unsatisfied, in your Answer to this Part of my Query. So that I have no Ground-work of Replication. You say also, *There is Matter of eternal Condemnation in all, but the absolute eternal Condemnation, which we declare is not justified in your Heart, neither do you see it justified upon any.* To this I answer, if you mean there

there is sinful Darknes in all, which will suffer eternal Condemnation; but all Souls shall be saved at the last; I am not of that Mind. Why? Because I certainly know, there is no Sin or Evil capable of the least Suffering, unless it hath its being in a sensible Spirit. Nay, moreover an Evil Spirit, and its Darknes, are essentially one: Therefore they are undivided, in their eternal Sufferings. But if you mean, there is that in all, that would naturally produce their eternal Condemnation, if the elective Love of God did not prevent it; I am of the same Belief. For we certainly know, that the original Cause of eternal Salvation, or Condemnation, lyeth not in the Power or Will of the Creature, but in the Will, and Pleasure of the Creator only, whatever may be imagin'd to the contrary: *For his is the Kingdom, the Power and the Glory.* But if it lay in any Excellency in the Creature, it could not possibly then be avoided, but it would share with the Creator's Power, and Glory in his everlasting Kingdom. For as spiritual Righteousness, reigning in Men to their Death, is not the primary Cause of their eternal Salvation, but the Seal of it only; so spiritual Wickedness reigning in Men to their Lives End, is not the absolute Cause of their eternal Vengeance, but the Witness only. This Truth is a stumbling Block, to almost all Men that own a Creator. Sir, the true Prophets and Apostles, were absolute in their Declarations, which they receiv'd from the Lord: So that in your disowning the absolute Pronunciation, committed to our Charge, you do through Ignorance deny all that spiritual and temporal Power, that was committed to the former Commissioners, both in the Law, and in the Gospel; and though at present, you neither see it justified in yourself, nor in any other; it doth not therefore follow, that it is not justified no where at all. Yea, for God knows, and by his Light we know, also some of his Elect know with us, that in this great City, his Ministry in us, hath occasion'd the Seals of eternal Life, and Death, to manifest themselves upon divers Persons. If we had never seen any convincing Effects in our Ministry, because you have not seen it, truly we might have sunk long before now, in the Depth of Despair. Yea, it would have been enough, to have made us Question the Light of the Sun, though it shone never so bright. If ever you come

to see it, our God grant if it be his good Pleasure, that you may feel the eternal Blessing of it in your own Soul, and not the Curse.

6. In your *sixth* Reply, you say, *You do own your self an experimental Preacher, but cannot own an infallible Knowledge of Divine Mysteries, above all other Men in the World, if you should, it would be great Pride of Spirit, and you judge it so, in any that assume such Things to themselves.* To this I answer, it is granted, if you, or I, or any Man else, should assume such Things to themselves, it favours of the greatest *Luciferian* Pride, as possibly can be, and an extraordinary Vengeance would undoubtedly attend such a Presumption. But it doth not therefore follow, that either you, or any other Man in the World, can, or ever shall prove us Guilty of any such Assumption. Sir, have you an infallible Judgment concerning Spirituals? If you have not, how can you be a competent Judge in this Thing? Is it impossible, think you, for a Man to be endued with the Knowledge of Divine Mysteries, above all other Men in the World? I trow not, for I am apt to believe, it was the Apostle *Paul's* very Condition, from his own Words, concerning Revelations above his Brethren. But whether it was, or no, it matters not: My Business is to make my Defence against your uncharitable or unadvised Judgment, concerning me in this Particular. Sir, why are you angry with our God? Do you not know he will do what he will: Hear, O my Friend, *William Sedgwick*, I beseech thee hearken to what I shall say without Offence. God, even the Lord *Jesus*, that made us all, did in plain Words from the Throne of his eternal Glory, say unto me, that he had given me Understanding of his Mind, in the Scriptures, above all the Men in the World, even to the hearing of the visible *Ear*, as well as the invisible *Soul*, were these his Words spoken? Who then think you can in the least cause me to question my Commission, or my Condition, whilst the Presence of these glorious and gracious Words remains in my Memory? No, the Light of Life shines too clear in me, for Darkeness to predominate over it, or any Man's Words to daunt it. All Praise and Glory to him alone that gave it me. Wherefore, Sir, though you seem experimentally to warn me of a narrow lofty Spirit that runs in us; and of high swelling Words.

In answer to this, from an infallible Judgment, we boldly, yet humbly affirm, That this your Experience concerning us, neither proceeded from the Spirit, nor Light of Christ in you, but only from your own angry Imagination. Because by virtue of our Commission we declare that no Man can truly preach Christ, without an infallible Spirit. The Things of the Spirit are all infallible, and eternal, how then think you can they be declared by an uncertain, fallible, or imaginary Light? O! that our good God would once convince you of the Danger of Preaching from the Letter, without a Commission from the Spirit, by Voice of Words from above. And further you say, *Another Experience you observe in me, that I and my Friend have allowed Preaching by Experience, without any such lofty Qualification which we now express, and therefore we ourselves are not true to what we declare.* To this I answer, we did never allow any of our own Faith, in a ministerial Way, to Preach to the People; nay, knowing the Danger, they durst not do it, without a Commission from the Lord Jesus Christ. Moreover, after we had declared the contrary, did we ever allow any Man under Pretence of speaking his Experience, to Pray and Preach, and then conclude Praying, in the Priestly Way of the Nation, in their Satanical Synagogues, or any where else, in their Vain-glorious Hypochritical Forms? I trow not. For then you might truly charge us with Folly in this particular. If Men therefore have been convinc'd with the Deceitfulness of the national Ministry, (to wit) that their Preaching is by Way of Art and Trade, and not by the immediate Teachings of the Spirit, as I suppose you and divers others have been, and yet shall walk in the same Form of Preaching; how can such Men but be full of Fears and Doubts concerning the Truth, or Authority of their Ministry, whatever they pretend of speaking their Experience to the People?

7. In your *Seventh* Reply you say, *Every one that goes without a Commission is in danger of eternal Vengeance. Therefore it concerns you and me, very much to stand in awe, to tremble at the Word, lest we fall under the Curse for adding to, or taking from his Word.* Also you say, *You believe some will suffer for running before they are sent, and some for running beyond that which they are sent about. But concerning Speaking, you desire me to consider how large a Commission the Scriptures give.* To

To this I answer, it is a Work of the highest Concernment that possible can be, for a Man to execute the Office of a Prophet, or Minister of Christ. Wherefore we unquestionably affirm, That all those that go into the Ministry of the Letter, without a spiritual Commission, they are not only in danger of an eternal Vengeance, but very few of them will escape it, that have been warned of it by commissioned Messengers of the Lord's own sending. Therefore know, that neither your Experience, nor the Effects of your Ministry, no, nor the Scriptures themselves, will bear you out in the Day of Trial, for want of that sure Word abiding in you, *I the Lord have chosen thee to be a Minister to my People.* But as concerning a spiritual Commissioner being in danger of eternal Vengeance, for falling short, or going beyond his Commission, that's deny'd by us: A Temporal Vengeance indeed attends them in such a Case, as namely, a Whale's Belly, or slaying by a Lion, as *Jonas* and another Prophet were. But if you mean he may have some secret Fears of eternal Vengeance in him, for rebelling against the Commission, that is not deny'd by us; but that he shall be in danger of it in reference to God's Purpose, that we utterly deny. Why? Because we know that God anoints none with the Spirit of heavenly Prophecy, but those that were elected to Salvation before the Foundation of the World was laid. For as Men formerly, that were anointed with Oil, had a cheerful Countenance, so likewise all those that are anointed with the Grace of spiritual prophesying or preaching, enjoy a cheerful and settled Mind. Kings commit their Secrets to none but Favourites only; so likewise the God, or King of Glory, commits his secret Counsel, by way of Dispensation, to none but his beloved Commissioners only. 'Tis granted that all those that believe in the true Jesus are acquainted with a Measure of God's Secrets, according to the Proportion of their Faith; but the publick Declarations of them, as aforesaid, are committed to none in a prophetic or ministerial Way, but those that are immediately sent forth by the eternal Spirit; *To you it is given to know the Mysteries of the Kingdom, but to them it is not given, or in Parable only.* To whom is it given? To chosen Prophets, or Apostles only, that they might demonstrate them to their elect Brethren. *When thou art converted (saith Christ*

to *Peter*) *strengthen thy Brethren*. 'Tis true, the Secrets of the Lord are with all those that serve him with an upright Heart as before; but it doth not therefore follow that they are capable to manage them in a prophetical or ministerial Way, for the convincing or converting their elect Brethren into a real Comprehension of them to their everlasting Establishment. No, I say again, from an unerring Light, none can do that but spiritual Commissioners only.

O! that you and all Preachers that are of a merciful Spirit, were convinc'd of this saving Truth! Moreover, you say, *David called upon all Creatures, and all Men, Kings, and all People, and upon every Thing that had Breath, to praise the Lord*. To this I answer, Did he call upon them all, or any of them at all, to praise the Lord in a prophetical or ministerial Way, as he himself often did? I trow not, that was none of his Intent when he uttered these Words; for he knew that none but selected ones could do that. But it was an extraordinary Comprehension of the Love and Goodness of God to his Soul and Body, which caused him with such Zeal to call upon all breathing Things to praise the Lord, for his Goodness towards them, according to their Kind or Light, as he did according to his Light. Also you say, *And therefore the Apostolical Ministry is to continue in the Church in all Ages, and Christ promises his Presence with them, and that Ministry, to the End of the World*. To this I answer, If you mean an exact Form according to the Letter, (as namely) visible praying, preaching, baptizing, breaking of Bread, laying on of Hands, anointing with Oil, and such like; I know none capable to administer those Apostolical Ordinances, for want of the Gift of Tongues, and Miracles. Whoever therefore imitates the Apostles Ministry from the Letter, are but Scripturian Usurpers, and Deceivers of their own Souls; and the People, for want of a Commission from the Spirit, as aforesaid. But if you mean, Christ will own the invisible spiritual Ministry of the Apostles, with his Presence in his elect Church or People in all Ages, to the End of the World, we join with you. For whenever the Spirit of Christ convinces a Soul to believe the Truth of the Scriptures, and to yield a spiritual Obedience to them, to the utmost of his Power, it may properly be said, that he

owns the Apostles Ministry, with his Presence in the Creature. Why? Because they were the Penmen of those Records of Truth. *Again*, If a Man, through the Hearing of a National Preacher, should be convinc'd of the Truth of the Scriptures, as aforesaid, what doth he do in such a Case? Truly he justifies the Ministry of the true Prophets, and Apostles, and sits down in Peace in his own Soul, and becomes wiser than his Teacher, by seeing him in the Dark in spiritual Things, and so hears him no more, but pities him. This is the Condition of all those that are taught by the Spirit.

Now this I shall commend unto you, if any Minister in the Nation or World, mediately or immediately were moved, or sent by the Spirit of God, to preach unto the People, no Man would be capable to become his Teacher; Why? Because the Oracles of God are committed to such Men only, upon the account of ministerial Declarations. If *David's* Teachers had been all *Nathans*, he would hardly have said he was become wiser than all his Teachers. For I dare boldly say, there was never any of the Apostles Hearers did attain to an Equality of spiritual Understanding with them. Why? Because the Power and Glory of God would be obscured, and his Messengers put to open Shame, and the Truth delivered by them subject to be question'd by all, if the Hearers should become wiser, or equal with their commissioned Teachers, in the Things of eternal Concernment. Sir, I would not have you guilty of calling the following Truth out of its proper Name, (*to wit*) From an infallible Light we declare, that God has chosen *us two only* in this Age, to bear Witness unto himself, and his invisible true Teachings, in his People by his Spirit, in Opposition of all visible Teachings in the World, in a ministerial Way, as false, vain, and of none Effect to the Preachers thereof; but rather a dreadful Witness against them in the Great Day, for their Ministerial meddling with Holy Things, without a spiritual Command. What Answer doth the glorious Commissioner say he will make unto them, when they shall think to plead their Ministry before him? *I never knew you: Depart from me, ye that work Iniquity*; (that is) *I never knew you as Ministers of my sending; you have had the Reward of your Ministry already; you have had your Souls chiefest Desire of Riches,*

Pleasure, or Honour among the earthly honourable ones; whilst my poor Messengers were afflicted with many Necessities, persecuted, and despised as Drabs, and deadly Enemies against your ministerial Happiness; you have had your Reward already. Go therefore into everlasting Shame, with them that set you to Work, whilst my poor Messengers receive a Crown of eternal Glory in my Kingdom, with myself and my holy Angels, as a Recomperce of all their faithful Sufferings for my Name-sake. Be faithful unto the Death, and I will give thee a Crown of Life.

8. In your Eighth Reply, you say, *When you did speak formerly, you were as fully satisfy'd, as we are now satisfy'd in our Ministry, neither do you now wholly condemn your former speaking, but you have seen an evil Spirit, that got into it, and you say it was not the least Evil of that Spirit, that you did undertake to judge all others.* To this I answer, If your satisfaction had been the same as ours is, it would have remain'd with you to this Day, neither could an evil Spirit have got into it, if you have been kept unspotted of the World; for so long as a Man is preserved from outward Pollutions, the evil One in him hath no Power over him, nor his Ministry, nor an evil Spirit without him, could have any Power over him, (if you think there is any.) Moreover, if your satisfying Ministry had been from the Lord, as you suppose it was, we verily believe an evil Spirit could not have had Power over it one Day, no nor yet one Hour. For let me tell you, if your Ministry had been of God, the higher the Light had appear'd, the lower would your Soul have been humbled in the Sight of your Brethren. For though the true Prophets and Apostles had their natural Failings, through the manifold Infirmities attending them in their Ministry, yet an evil Spirit of lofty Exaltation above their Brethren, because of their great Light and Favour with God, did never predominate over them. Indeed a seeming glorious Light, proceeding from Men's own Imagination, is that which will not only exalt a Man above his Brethren, but also above all that is called God. Nay, it is so highly conceited with its own rational Wisdom, that it would rather it had never had a Being, if it may not bear Rule over all Inferiority, or Equality; it is an Abomination to such a Spirit. Therefore, if you now find an evil Spirit captivated your former Ministry, either with lofty

Conceits

Conceits of an essential Oneness with God himself, or a Triumphant over Men with your empty Notions, and such like; what good Thoughts soever you may have of that Ministry, in reference to the Joy and Glory you then possess'd, yet we dare boldly say, from that God that sent us, that the Head of that Ministry was an Angel of Darkness. *Furthermore*, if that Ministry of yours had been from the Spirit of God, though it had given Judgment against all gain-saying Opinions in the World, yet the Lord would have justified you in it. Why? Because the Sentence proceeded from himself. *We know*, saith the Apostolical Commissioner, *that we are of God, and the whole World lieth in Wickedness*. In this Saying, the Intent of the Apostle was not that they knew that all Men in the World were in Bondage to their own sinful Lusts, except themselves. No; but the Meaning was, that they certainly knew that their Ministry was spiritual, and of God, and that all the contrary Ministry in the World was carnal, and of the Devil. Wherefore, Sir, whatever you think of your present Ministry, the same Spirit remains in it as formerly. If you are moved therefore to acknowledge an evil Spirit in your former Ministry, that we might apply it to ourselves; truly, Sir, you have lost your Labour in this Particular. Why? Because we have the Seal of everlasting Satisfaction abiding in us, that our Commission and Declarations are of the Lord, whether they be unto eternal Salvation, or Condemnation. If any Man therefore can truly convince us of Wrong done unto him, since we receiv'd our Commission, we are both ready and willing to acknowledge it, and bear our Shame. But as concerning our inward or outward Failings towards God, in reference to our ministerial Commission, the Acknowledgment of such Things belongs only unto him, because none can cure it, or pass it by, but himself only. For because we say the Lord only hath made us Two his Spiritual Commissioners in this Age, therefore we know that all Men are subject to lie in wait to catch us, though they be taken in their own Net.

9. and 10. In your Reply to the *two last Queries*, you say, *You are of this Faith, that God alone doth teach his Chosen ones*, but you omitted that Clause, [*by the Inspiration of his most Holy Spirit.*] And you say, *Yet Christ himself taught, and his Apostles*

Apostles taught, and the Prophets taught. To this I answer, If you mean there is another spiritual God to teach Men besides Christ, we disown that; for God is our Christ, and Christ is our only God, who is a spiritual God-man, in one distinct Person glorified. As for two or three distinct Persons, and but one Essence, or an infinite formless Spirit, we own no such imaginary Confusions. Yet we hold forth a three-fold spiritual *Trinity in Unity* and *Unity in Trinity*, under a three-fold Title, of *Father, Son, and Spirit*. But this glorious Mystery is operated only in the singular Person of our *Lord Jesus Christ*, as aforesaid. *Moreover, you say, We likewise hold the the same Faith, and yet we teach.* To this I answer, we have a Commission from the Lord for our Ministry; but we know that you have none, because you cannot own those Words of [Immediate] or [Infallibility.] And besides this, we deny that ever we used the National Form of Teaching at all: Indeed, when we first appear'd, there came divers unto us, to prove our Commission by way of Queries; to whom we gave Answers, endeavouring their Satisfaction. And this was, and is with our Declarations by writing, our Manner of teaching, adding this further; for the Discovery of the Ignorance and Fallacy of all the Ministry in the World, and their formal Worship, we are moved, in a discursive Way, to treat of the Foundation of spiritual Things; which Things were so opposite to some of the Hearers, and did so enrage them, that they did not only condemn them as Blasphemy, and Delusions of the Devil, but would also willingly have torn us in Pieces, and (some of them falling under the Lord's eternal Sentence for their despising) with a Warrent apprehended us. The Lord knoweth what we have suffered, and are to suffer, at the Hands of merciless Men, for his Name-sake. Our Joy and Glory is, that our Sufferings principally are, for yielding Obedience to his blessed Command. Again you say, *God teaches by his Son, by his Servants, by his Word, by Afflictions, and in all by his Spirit.* To this I answer, as afore, God never did, nor never will own any Man, as a Teacher to his People, but him only that he commisionates. 'Tis confess'd, God teaches by his *Son*, which *Son* is *himself*; or rather teaches in his *Son*, for that's most proper. For God was in Christ, reconciling the World to himself; and God did teach

teach by his commissioned Servants, the Prophets, and Apostles; but it doth not therefore follow, that any shall be truly taught by you, or me, or by any Man else, unless we have a spiritual Commission, as those his Servants had. If we have, then we may be confident of a Blessing in our Ministry; otherwise our Expectations will certainly come to nought. Sir, if you mean, all Mankind are, or may be capable of spiritual Teachings; that is denied by us. But if you mean, all God's Elect through the whole World, are immediately taught by his Spirit only, in the Things of Salvation, where his Commissioners are not; we join with you. Moreover, you say, *For our Commission receiv'd by Voice of Words you judge it not, but leave it to the Lord.* To this I answer, though here you say you judge it not, but leave it to the Lord; yet in your *Sixth* Reply, appears to me as harsh a Judgment, almost as possibly could be given. But seeing you have here disown'd it, our God will pass it by. Sir, I now humbly beseech you, seriously to consider what I shall write unto you, in relation to your true and lasting Peace. In the Holy Name, and Power of our God, we advise you to cease from your ministerial Way of Preaching; not minding your Honour in the Thing, for you will never find any true Peace in it, but the contrary altogether, after so clear a Discovery of the Fallacy of it, as this is. Christ Jesus our God never committed the Ministry of his Gospel to the Rich, but he hath chosen the poor and contemptible Things of this World for the confounding the mighty and honourable Things thereof. If you should think that *Paul* was rich and honourable, I believe he enjoy'd it but a very little Season after his Conversion. *I will have Mercy and not Sacrifice* (saith our God.) Sir, we have not looked upon you as one of the Tyth-Mongering Ministers of the Nation. Therefore in Christ's Stead we desire you never to imitate them more in their hypocritical Forms. For we are persuaded that God hath made you a Steward of great Possession, principally for a Covering to many of his afflicted Ones, in this hard-hearted Time. Therefore go on, not in your Ministry, but in your Mercy, and prosper. For (whatever you may think to the contrary) all the Peace you enjoy springs only out of the Bowels of your Compassion to helpless Souls. *Love covereth a Multitude of Sins. There is none can stand*

stand in Judgment, but the Merciful. Blessed are the Merciful, for they shall obtain Mercy (saith our God.) O! the manifold real Praises that ascend up to the Lord of Glory, through the Charity of the Merciful. No Man, nor Angel, can ever speak forth the Excellency of Charity. Why are the most of our rich Men uncharitable? Truly, because there is no spiritual Light, or Love in them. *Howle, ye rich Men, (saith St. James.)* For what? Because you had no Compassion to your poor afflicted Brother, notwithstanding your Bags of Gold and Silver. That rich Man only that hath found Mercy unto eternal Life, is made very tender of Men's natural Lives, not to give away a whole Estate, from an imaginary Call thereunto; that's none of our Intent, the Lord knows, but to refresh the Bowels and Backs of the Oppressed, with the Over-flowings of his Possessions; that was the very Intent of this Exhortation. To conclude, In the *Great Day*, the Lord Jesus seems to take notice of nothing else in the Rich but their Charity, or their want of Charity, in that saying, *Come, ye blessed of my Father; when I was hungry ye gave me Meat: Go ye cursed; when I was hungry, ye gave me no Meat.* Thus you may see, it is not a rich Man's Ministry, but his Mercy, that will stand in stead in the *Great Day*. Sir, if you are not satisfied, I shall wait for your Return. That no Flesh may glory in his Presence, the Lord himself satisfy you in this, and all Things else, that may further your eternal Happiness.

This Return was delivered into Mr. William Sedgwick's own Hand, July the 30th, 1657.

O F T H E

One Personal Uncreated Glory.

IF it should be granted, that the Man Christ Jesus, and his Father, were from Eternity, in Time, and to Eternity, only one distinct personal Majesty in both Worlds: Yet because of those literal Sayings, *My Father is greater than I; My God, my God, why hast thou forsaken me; Father, into thy Hands I commend my Spirit; I ascend to my Father, and to your Father, to my God, and to your God;* with many such like throughout the *New Testament*: Therefore many Elect ones, whose Souls have been filled with glorious Experiences, not being clear in these Scriptures, they may say unto me, What was that God and Father that Christ pray'd or cry'd unto in his greatest Extremity upon the Earth? This Query being of high Concernment, before I make Answer thereunto, give me leave to cite a Scripture or two. In the Ninety-first *Psalms*, ver. 11, 12. and the Fourth of *St. Matthew*, it is thus written: *For he shall give his Angels charge over thee, to keep thee in all thy Ways; they shall bear thee in their Hands, they shall lift thee up, lest at any time thou shouldst dash thy Foot against a Stone.* Thus you that are spiritually quick in discerning hidden Secrets, may clearly see in the very Letter of the Scriptures, that when Christ Jesus was in the Glory of the Father, he gave a wonderful Commission to his Angels, in reference to the Protection of his own Person, in that Time of his creaturely Condition. Why? Because you may know when uncreated Infiniteness was wholly transmitted into a Creature like Finiteness, it must needs be disabled of its former glorious Power, to protect itself under all Temptations, and unutterable Sufferings, unto Death itself, it was to bear at the Hands of unbelieving Reprobates.

Thus you may see it was utterly impossible for the Creator to become or appear in the Condition of a spotless Creature, without first leaving the representative spiritual Office of God, the everlasting Father, in the glorified Persons of *Moses* and *Elias*; for they were those angelical Men that were entrusted with

that glorious Power aforesaid. But you may say, if the Creator did appear in the Condition of a perfect Man, and commit the representative Power of his eternal God-head to his angelical Creatures, to what End did he thus abase himself? To this I answer, You may know that his unsearchable Wisdom moved him unto it for two Respects: *First*, In reference to the Manifestation of his eternal Love to his redeemed Ones. *Secondly*, In relation to his own personal Glory: For as he knew no other Way to restore the fallen Estate of his elect *Israelites*, so likewise he foresaw that in the lowest abasing himself, lay secretly hid a twofold infinite Glory, that would redound to himself in his Exaltation; because from hence originally ariseth, in elect Men and Angels, all those glorious new Songs or Ravishing Admirations of the Creator's Wisdom, Love, and Humility to Eternity, the which would not possibly be attained by the Creator, if he had not thus humbled himself. Again, This angelical Charge in *Moses* and *Elias* of spiritual Protectorship, in reference to God, elect Men and Angels, may be thus understood, (that is to say) by vertue of this their Commission, even as a spiritual God, and Father, they filled the Lord Jesus with Inspirations of his former Glory, which he possess'd when he was on the Throne of the Father. For you that have receiv'd Jesus Christ alone to be your God, may know, when he was in a Creature-like Condition, he neither was, nor possibly could be, capable to comprehend all that infinite Glory which he enjoy'd when he was in the Condition of a Creator.

Wherefore, as aforesaid, for the Protection of his blessed Body, they were not only set apart, to fill him with a perfect Assurance of possessing a more transcendent Glory, through Sufferings, than he formerly enjoy'd in his heavenly Kingdom; but they were appointed also to bear Record from Heaven, in the Sight of elect Men and Angels, unto Jesus Christ, upon this Earth, to be the only very true God, everlasting Father, and alone Creator of both Worlds, Angels, and Men, and all other Creatures, as they did unto *Peter*, *James*, and *John*, at the Transfiguration of Christ, the Lord of all Light and Life.

More-

Moreover, their spiritual Charge was to supply the Saints with an inspiring Light, as a Guide to direct them to that Fountain of all infinite Glory. God manifested in a Body of Flesh, as they did to *Joseph*, and *John the Baptist*.

Furthermore, their divine Office was also to uphold the holy Angels, with their appointed Food, of new Revelations, concerning that wonderful Salvation-Mystery, that God was bringing forth in the Man Christ Jesus, for his Elect sake. That the Angels, which were in great Power and Glory, might be kept in Obedience to their God, then appearing in Weakness, and Shame, until that his Body of Flesh and Bone was ascended into the Throne of the Father; that from his own personal Majesty he might fill elect Men and Angels with glorious Inspirations, concerning a new Thing, that he alone had done upon the Earth.

Again, If it should be granted, that the Creator did thus humble himself in a Body of Flesh, because when his Glory moves to a Thing, what can hinder it? *Is any Thing hard or impossible to God*, in such a Case as this is, or was? Yet there being such an innumerable Company of Angels, that never were defiled, it may be thought strange by some, that he should pass them all by, and exalt two Men to so high a Dignity, which had been Sinners. To this I answer, you may know therein did appear a nearer Union between God and elect Men, than between God and elect Angels. For God himself, in the Body of his Flesh, became a little lower than Angels, in respect of Death, that as before said, through Sufferings, with more infinite Advantage, he might exalt himself on his Throne again, above Men or Angels. So likewise you know it is written. *If we suffer with him, or for him, we shall also reign with him.* *Moses* and *Elias* wanted no Sufferings for Christ's Sake, when he was in the Condition of the Father. Wherefore they being kept faithful to their Trust on this Earth, in due Time their Persons were rewarded with God-like Glorification in the high Heavens, that they might be fit Representatives of an infinite Majesty: And so with God himself be exalted in Dignity, above the holy Angels. It is written, *He took not on him the Nature of Angels, but the Seed of Abraham.* Thus in the Creator's Abasement, he was clothed with the Seed

wherein his own divine Nature, of spiritual Faith, was capable of suffering, and entering into his Glory again. And not with that angelical Nature of pure Reason, that is no way capable of any kind of Suffering in the least; but if it were not continually preserved with the Incomes of Divine Faith, it would trample such God-like Humility under foot, as Foolishness itself. Wherefore the Bodies of Angels being spiritual, and their Natures only rational, and so unfit to suffer for their God, as *Abraham's* Children are, or were; therefore they were incapable to represent the Person of God, the everlasting Father, or to sit upon Thrones of God-like Glory, with the Apostles, spiritually to judge the Twelve Tribes of *Israel*. But of the contrary, the Nature of the glorified Bodies of *Moses* and *Elias*, being all Inspiration of heavenly new Wisdom, and like unto the Creator himself; tho' formerly they were inferior to Angels, in reference of Natural-pain, and Soul-mortality; yet being possessed with that Nature by which Angels were created, they only, and not Angels, were fit Representatives of an everlasting Father, unto Christ Jesus, their Creator, and glorious Redeemer, in the Days of his Humiliation.

Moreover, though *Moses* and *Elias* for a Season, by divine Wisdom, were so highly exalted; yet you may know this God-like Power or Charge possess'd by them, was in Measure only; because none was capable of Spirit above Measure, but God only, which is Christ Jesus our Lord.

Furthermore, when the *Creator* was wholly transmuted into a *Creature-like* State, though the Nature of his Spirit was all divine Satisfaction in itself, yet, because that divine Soul was one divine Essence with the Body, subject to Man's Infirmities, of Hunger, Thirst, Sleep, and such like; was it not therefore of absolute Necessity, that *Elias*, or some other, should not only be in a God, or Father-like Condition, as a glorious Object for Christ Jesus to fix his Faith upon, but also to protect him both Sleeping and Waking, in all Conditions, that he might become a perfect Pattern of Child-like Obedience in all Things unto Death, to his redeemed Ones? That from thence they might learn to know unto whom all spiritual Obedience was meritoriously due, when that ever blessed Body of Christ's Flesh and Bone was risen from the Dead, and ascended

ascended into the Glory of the Father again, from whence he descended.

Again, The Scriptures clearly make mention of a visible, as well as invisible, Appearance of God the Father, unto *Moses* and *Abraham*, and familiarly talking with them, as a Man talks with his Friend. But of the contrary, though the Scripture makes mention of a Voice that came from Heaven, saying, *This is my well-beloved Son, in whom I am well pleased*; yet you have no other Record to prove, that ever any other God and Father appeared either visible or invisible unto Christ *Jesus*, familiarly talking with him, but *Moses* and *Elias*; two Men in white Raiment, Angels, or such-like.

Now I humbly beseech you, if there had been any other God, or Father of our Lord *Jesus Christ*, in the invisible high Heavens, but those glorious Representatives before said, can you possibly believe, imagine, or think, that that everlasting Father would, in such a loving Manner, have appeared to his sinful Servants, and neglect his only Son, and Heir of Heavens, Earth, Angels, and Men, and all Things else, unto whom alone all divine Honour, and Praise, or Glory, is ascrib'd from all capable Creatures, for Everlasting? Which you know will not be accepted of by Saints, or Angels, in Scripture Records, but alone by the everlasting *Jesus*, that everlasting Father, who always accepted of divine Honour, from them that he knew to have Faith in his Person, unto Life eternal; but seemed to reject it, from those that knew him not. Also you know it is written, *God will not give his Glory to another*. Therefore it is impossible, that there should be any other God, Father, or Creator, but the glorified Person of *Christ Jesus* our Lord; because, as before said, no Man can prove throughout the Scriptures, nor any other Ways, that there was ever any other personal Majesty, but him only.

Moreover, as the Skin of *Moses's* Face, though the Appearance of God, talking with him upon the Mount, shone so bright, that the *Israelites* were compelled to face him through a Vail: So likewise you know, when Christ was transfigured upon the Mount, his Face shone like the Sun, to the great Amazement of his Apostles; it was only through the appearing of *Moses* and *Elias* in Glory talking with him.

Behold a spiritual Wonder! *Christ Jesus* the eternal Creator, having transmuted his infinite Glory into Flesh, was feign to seek, or wait for the Appearance of a Glimpse of that Glory again, from his angelical Creatures.

Thus you in whom is rooted the Light and Life of *One Personal Glory*, may see somewhat clearer into the hidden Mystery of God, manifesting himself in the Man *Christ Jesus* our Lord; and of a more spiritual Oneness between him and elect Mankind, than between those holy Angels which visibly see him Face to Face.

Here you may know also, that the Man *Cain*, and his angelical Generation, of merciless guiled tongued Hypocrites, are designed for eternal Sufferings, of a sensible dying Life, or living Death; because, as aforesaid, the Lord *Jesus* took not on him the Nature of *Angels*, but the Seed of *Abraham*.

Much more might be spoken upon this Account, but I suppose I have written sufficient for the Satisfaction of that Soul that is really redeemed from the bewitching Love of Things that perish, through the divine Appearance of glorious Things which have no End.

In the vith and xth Chapters of *St. John* it is thus written, *The Words that I speak unto you are Spirit and Life. I lay down my Life, that I might take it again. No Man taketh it from me, but I lay it down of myself. I have Power to lay it down, and Power to take it again.*

Some tender-hearted Soul being well satisfied of the Soul and Body's essential Oneness, and so of their wholly dying, as well as living together, may say unto me, *If the Soul of Christ died in, or with his Body, what was that which raised it from Death to Life again?*

From a divine Gift, to this I answer, that spiritual Power of *Christ's* totally dying, and living again, consisted only in the wonderful Vertue, or Truth of his Word speaking. Why? Because you may know, that the Nature of *Christ's* Soul did consist only of one divine Voice, or Eccho of all Variety of glorious Truth, through which he could not possibly err in his Sayings. Wherefore, as aforesaid, whatever he spake in that very *Word*, was all Power to effect the Thing spoken of. Moreover, you may know, that Word proceeding through *Christ's*

Christ's Mouth, was the very Voice of the Divine God-head itself, reconciling the elect lost *Israelites*, in the Man Christ Jesus, to himself through Death.

Furthermore, when *Lazarus*, according to Christ's Words, was dead and buried, four Days in the Grave; (as it is written) if his Soul was alive, in Paradisical, or heavenly Places, of divine Glory, surely that Glory was in the Grave; and from thence was *Lazarus* raised from Death to Life. *My Words* (saith the Lord Jesus Christ) *are Spirit and Life*. And he was *the Resurrection and the Life*, as he said unto *Martha*.

Wherefore you may know, that Man's Body and Soul, being but one living Substance, they are essentially one in Death also. And it was that everlasting Vertue of Christ's Word only, which was that God that raised the Soul and Body of *Lazarus*, out of the Grave, or Sleep of Death, unto Life again. *The Words that I speak unto you*, saith Christ, *are Spirit and Life*. That is, as if he should have said, *My Words alone are all Spiritual Life, Love, Peace, with Variety of glorious new Joys, beyond all Comprehension, in the Spirits of Men and Angels*. Or, as if he should have said, *My Words principally tend to the satisfying of the Soul, with all divine Excellencies, which are eternal*. *I have Power*, saith Christ, *to lay down my Life, and have Power to take it again*. That is, as if he should have said, *I Only have all the God-head Power, in my own Person, to die, and to command Life out of Death itself*. Again,

Moreover, If there be but only One Personal Majesty, or glorious Power, over Heavens, Earth, Angels, and Men, who then besides the Lord Jesus could speak these Words? For alas! you may know, it is impossible for any Creature, whether Men or Angels, to have Power in themselves in the least, either to live or die.

Furthermore, the Lord Jesus being the only God over all Life and Death, did verily believe, or undoubtedly know, that whatever he said should come to pass, that rather than he would or could be prevented in his Words, not only Heaven and Earth, but all Things else, may sooner pass away, and be no more seen. That moved him to say, *Heaven and Earth shall*

shall pass away, but my Words shall not pass away. And to say: But after that I am risen, I will go into Galilee before you.

Hence you may understand, if the God-man Christ Jesus alone be your living Life, that, as aforesaid, it was his Faith, in the ever-living Vertue of his Word speaking, which impowered him to lay down his divine Soul, or God head Life, in the Hell of the Grave, for a Moment, with his blessed Body; and from thence, as the most pure Grain, even naturally to quicken and revive that Life again out of Death itself, that it might live, in a new and glorious Manner, in Immortality to Eternity; even in that Body that died, and no other.

For now I may boldly say, with unshaken Confidence, that the Variety of all unutterable Joy, or ravishing Glory, that God himself eternally possesseth, naturally floweth in him, only from the Vertue of his manifold Deaths, of deadly Sufferings, formerly endured in that very Body of Flesh and Bone, now glorified,

Again, Christ Jesus being the only God, the everlasting Vertue of his Word speaking, gave him all Power over Life and Death, by his most precious Life, poured forth in his Blood unto Death, that he alone might purchase from his Divine Self, in a new Way, to become the only Lord, both of the Dead and Quick. It is not the natural Life, or half dying of a God, or of his Son, if they were distinct; but it must be the Blood, or whole Life, of an infinite Power itself, that can cleanse the Conscience from dead Works, to enable a Man spiritually to obey the ever-living God, according to that in the Twentieth of the *Acts*, where it is thus written, *For I have kept nothing back, but have shewed you all the Counsel of God.* And in the Twenty-eighth Verse are these Words: *To feed the Church of God, which he hath purchased with his own Blood.*

With astonishing Admiration, behold a divine Wonder! God himself was absolutely dead, and buried, out of the Sight of all Men and Angels, and yet was virtually living, every where at one and the same Time, but was not sensible of it in his own Person, until he was risen from the Grave. But this spiritual Food is for strong Men in Christ, and not for Babes.

Moreover,

Moreover, by Vertue of his Word of Truths speaking only, he created out of a confused *Chaos*, both *Worlds*, and all in them, which were created, whether for a Time, or for Eternity. Who, by the same Power, also twice changed the Condition of his own glorious Person.

Furthermore, his divine Soul died in the Flesh, and quickened in the Spirit, not only to prove the infinite Power of Truth, speaking thro' his spiritual Mouth, but also for the confounding that carnal Reason in Man, which upon all Occasions contends against his divine Wisdom, and all other his unsearchable Counsels. It being a common Saying among Men, that it is Blasphemy for any Man to say, that God could possibly die; notwithstanding the Scripture says, *Is any thing too hard for God; and with God, said Christ, nothing shall be impossible.* And why think you do Men say, the God-head neither did, nor possibly could die? Truly, because they by no means can imagine which Way the Creator should live again, if once dead. Thus they measure the Almighty Power of an Infinite Majesty by the narrow Compass of blind Reason, proceeding out of the bottomless Pit of their own lying Imagination, which neither doth, nor possibly can understand any thing of the spiritual Power of Truths speaking. And because the Lord Jesus Christ's wonderful Power, divine Faith, or Truth, is hid from them, therefore they are at Enmity with him, and his Elect, unto whom alone his Secrets are revealed; and so they always call the Divine Majesty a Liar to his Face, both in his Person and People. And because they see no Power in themselves to live or die, from this their no spiritual Power at all, impudently, or ignorantly, they take upon them to judge the God of all divine Power over Life and Death, who is blessed for ever.

And because he could not possibly lie, therefore by the Word of his Power he did die, and live again. Or else what mean the Scripture Sayings, *Because he poured forth his Soul unto Death. For Christ therefore rose again and revived, that he might be Lord both of the Dead and of the Quick. I am that first and that last, and I am alive but was dead, and behold I am alive for evermore. These Things saith he which is first and last, that was dead, and is alive. Thou wilt not leave my Soul*

in the Grave, neither wilt thou suffer thy Holy One to see Corruption. He knowing that, before spake of the Resurrection of Christ, that his Soul should not be left in the Grave, nor should his Flesh see Corruption. More Scriptures might be mention'd to this Purpose; but if this saving Truth, concerning the whole God-head and Manhood dying, and living together again, by its own quickning Power, be not sufficiently cleared from the true Record itself, I would it were. Sure I am, those that shall vilify this glorious Truth, after the Perusal of this Epistle, (according as it is written) *they have Eyes and see not, Ears and hear not, Hearts and understand not*; and account the Scriptures but meer Fancies, and human natural Wisdom, whatsoever they shall pretend to the contrary.

Again, unless the *Divinity* had died with the *Humanity*, how could the glorious God experimentally, in his own Person, have known what Condition the Dead are in, whether they be the Elect or Reprobate? How could he, being in a creaturely Condition, be capable of entering into the Glory of the Creatorship again, any other Way but through Death, that from thence he might live again, and in the room of a Crown of Thorns, wear upon his Head a double Crown of immortal and eternal Glory, in the visible Sight of elect Men and Angels; which could not possibly be attained unto any other Way but through Death? Is it therefore any Thing else but the Devil in Man that wars against this divine Secret? If it be not so, when *Peter* said, *Master, spare thyself*; why did Christ so sharply reprove him, saying, *Get thee behind me, Satan, thou savourest not the Things that be of God, but the Things that be of Men*?

Moreover, that elect Men and Angels might more admire the Creator's Wisdom, Power, and Glory, in raising such transcendent eternal Excellencies out of Death itself, than all other Things!

Furthermore, you may know it was the God-head's Suffering under all Conditions, which gave him his prerogative Power over all Conditions, and from thence the Lord did experimentally know what Crowns of immortal Glory were most suitable for all suffering Conditions, that his Chosen ones are to undergo in this Vale of Tears, for Truth's Sake; also, what Measure
of

of eternal Death, in utter Darknefs, was moft meet for curfed *Cain*, and his Generation of angelical mercilefs Men and Women, whose serpentine Wiſdom is that wicked one that is no way able to endure theſe Salvation-Myſteries, becauſe they diſcover their hypocritical Gloryings in gilded Words only, that periſh, inſtead of glorious Things, which are eternal.

This will be that gnawing Worm of Conſcience, that never dies, and fiery Curſe of the Law, that will never be quenched in Men's Souls, when the Lord Jeſus Chriſt ſhall appear, with his Saints and Angels to eternal Judgment.

And ſo much at preſent concerning the Spirituality of Words ſpeaking, through the heavenly Mouth of the only and ever-living God-Man Chriſt Jeſus our Lord, who fits in the Miſt of the Throne of Crowns, of all Varieties of immortal Glory, and Majeſty, in the higheſt Heavens, and loweſt Hearts, even to all Eternity.

Yours, in all Spiritual and

Natural Righteouſneſs,

John Reeve.

*The Prophet's Answer to a Letter sent
him by Esquire Pennington.*

HAVING soberly perused thy last Writing, and with much Deliberation weigh'd it in the Ballance of Divine Truth, I doubt not but the *Most High* will move thy ponderous Spirit to do the like without just Offence at me.

Therefore, most acute Penman, I confess, that in reference to my real Understanding of the Holy Spirit, its wonderful Commission, and Revelation, with the Nature of my own Spirit, I cannot but confess thy Counsel is much like that of *Jethro's* unto *Moses*. Wherefore undeceiving Truth being the only Searcher of all Spirits, by it I am first moved to write a little of our unutterable Deceits.

Friend, 'tis kindly confess, that Man's carnal imaginary Reason is an Angel of such satanical Depths, that the most high God-like Men that ever were, have oftentimes been snared therewith. And why so? That they might not put Confidence in any received Light in them whatsoever, but with trembling Spirits be abased before that infinite personal Glory without them, from whence it proceeded.

Again, From the aforefaid Darknefs, a Man may mightily counterfeit lying Visions, Signs, and Wonders, concerning God, Angels, and Men, to the utter deceiving himself, yea, and the blessed ones also (if it were possible) for everlasting.

Moreover, I am filled with Confidence, that a Man by meer Supposition may imagine to discern much Weakness in the Declarations of Truth, from a Man sent by the Creator; and to know the true God's various Operations in his own Soul, notwithstanding he owns no God, or Creator at all, but imaginary Gods only, which he calls an infinite, or vast Spirit, which is without Form, and void.

Furthermore, I am not ignorant now, that from natural Parts, and Education only, a Man may be indued with such sharp Comprehensions, profound Languages, divine Sentences,
and

and seeming Self-denial, that neither Man nor Angel can possibly discover him, 'till the Lord Jesus makes him manifest by his Fruits.

Again, I suppose it possible, that from a meritorious Conceit only, a Man may have Power to distribute all he hath to the Poor, and give his Body to the Fire, and yet be but a Cast-away, for want of acting Mercy, in Obedience from a divine Light, or Love in him, to an infinite personal God, or Glory without him.

Moreover, Because the Serpent-angel, or Devil in Man's Flesh, naturally winds itself into every good Desire, Thought, Word, and Deed, oftentimes predominating over Men's spiritual Peace; therefore a Son, full of God-like Compassion, is subject to question his eternal Inheritance, when an uncompassionate Child, possess'd with goodly Words only, is under deep Damnation, and knows it not, until his Light descend into sensible Darkness, of a fiery Life, or everlasting burning Death.

In the next Place, having manifested thy Suspicion of the Truth of my Commission, or Inspiration, as proceeding from the Spirit of all Truth; or if true, of a thorough renewing of my Spirit by it, or of walking contrary to it; somewhat shall be declared in Answer thereunto.

Friend, If thy Light informs thee, that the most high and holy One may empower a Man in this Age to declare divine Secrets to the Heirs of mortal Crowns; Is it not Wisdom's Way, rather to magnify himself in a contemptible Vessel, than in that which is with Riches and Honour among Men?

Again, Be it known unto thee, that as a Man speaks privately with his Friend, so did the Creator himself speak *eight Times* distinct Words unto my Spirit, even to the Hearing of the outward Ear; by Vertue of which, powerfully was I sent forth, to demonstrate the substantial Things of Eternity, prepared only for those Spirits that proceeded out of the Nature of the glorious Spirit of all Variety of infinite Excellencies.

Therefore, though many Angel-like Men may be under their Seasons of Light and Darkness, doth it therefore of Necessity follow, that the Commissioners of the unerring Spirit should be in the same Condition?

Is it not more meet they should be preserv'd from the Power of visible, or invisible Temptations, above all other Men? Seeing, *Paul*-like, they have, and are to be abundantly tried, by serpentine Spirits, in another Manner, in relation to him that sent him, concerning his wonderful Secrets of eternal Life and Death, upon the Spirits and Bodies of all Mankind, very suddenly.

Moreover, Their Persons being prevented from the Honour, or Dishonour of Riches, or any worldly Incumbrances, above many of their Brethren; may they not, in all Stillness of Mind, have more Communion with the Holy Spirit, concerning unutterable Glories to come, than other Men?

Moreover, Being set apart to be more than ordinarily enlightened with a real Understanding of the personal Glory, of an infinite Majesty itself; as soon as ever they feel the carnal Serpent begin to sting, before it becomes a fiery Serpent, or Dragon, to torment the whole Man; may they not, by the Light in them, look upon the Son of Man in his Glory, and be immediately healed?

Again, It is written, *There remaineth therefore a Rest to the People of God; for he that is entered into his Rest, is also ceased from his own Works, as God did from his.* What thinkest thou then of the Restlessness often arising in wise Mens Spirits? May it not be for want of the Power of Love in them unto their poor Brethren, from their mixing divine Motions, and carnal Notions together, and building them upon an imaginary God, instead of the spiritual Rock of all Ages?

Moreover, If Men, whose Tongues and Faces appear like Angels, in Comparison of others, shall often be subjected with eternal Snares; is God's eternal Rest indeed manifest to such Men?

Furthermore, Though angelical subtil Serpents, and simple Doves, or childish Saints, may be subjected to many sad Soul-distempers, through Ignorance of the spiritual Foundation of glorious Peace; yet may not those Men, unto whom the living Light hath manifested itself in Power, be entred into their royal Rest for Ever, unless they are left to commit some known Rebellion against the Lord, and his heavenly Light within them?

Again,

Again, May not those Men which enjoy the aforesaid divine Rest, certainly know that the principal Cause of many wise Mens Sorrows, whether rich or poor, is through want of a clear Comprehension of the glorious Person of the high and mighty God? For if Mens Spirits were really acquainted with the Lord of all Light and Life, how could their Souls frequently want spiritual Rest, being virtually one with Salvation itself? And how can those Men, but be as Springs of settled Light of Life eternal, unto whose Spirits an incomprehensible God of Glory hath appeared as the Sun in his Brightness? But, on the contrary, thinkest thou those Men can possibly be freed from many Agonies of deep Darknes, who idolize a false God, or vainly imagine that no Man is capable to know the true God, because he is Infinite?

Moreover, Though the Spirit of our personal God, by vertue of its glorious Brightness, comprehends all Spirits at once, yet, except Men are enabled by the Light of Life in some Measure to comprehend his infinite Glory also, for what I know they may everlastingly perish.

Furthermore, Though Men or Angels have no divine Light of Life in them, but from the Influences of an infinite Majesty; yet thou mayst know, that his All-comprehensiveness consists not in its spiritual Quantity, but glorious Quality only. If I should say to thee, that the Essence of an infinite Glory, in its Quantity, is but as a Spark of Fire, canst thou or any Creature disprove me? And if so, doth not his transcendent Excellency so much the more appear to those which shall in some Measure be enabled to comprehend so wonderful Secrets?

Again, If thou art really convinced in thy Conscience that there is a Creator, and dost truly understand him to be a distinct personal Glory from thee, and all Things and Places, as he is; then with us (which live in this Light) thou must needs know, that the Spirit of our Lord Jesus Christ, God and Man, in one Person glorified, is called Infinite, Incomprehensible, Vast, or Boundless, upon the Account aforesaid. O! would it not be a divine Rarity, if but the honourable wise Man should own this our God in Power, and his glorious Truths revealed by us his poor despised Messengers? Why? Because they
clearly

clearly discover the sandy Foundation of all those, who, through Darkness, slight a personal Glory, and adore an incomprehensible formless Spirit, otherwise an infinite Nothing, but glittering Words only.

Again, (says he) If the Spirit of Satan cannot utter great mysterious Things, both concerning the Creation and Redemption, whence did those arise that John Robbins, and his Prophets, did wonderfully utter in this Kind?

To this, from the Light, may be answer'd, If the Spirit of an infinite Majesty had discover'd *John Robbins* to thee, as it did in Love to me, about eight Months before his Recantation to *O. Cromwell*, thou couldst not then have possibly yoked us together; but the Light of Life in me imputes it only to thy not knowing of *John Robbin's* cursed Tenets, and carnal Designs, when his own hellish Darkness appeared in its Power upon him, and those that were under the same Deceit, by thee called *Prophets*.

Moreover, Notwithstanding thy carnal Confidence, that divine Mysteries may be truly declared by a satanical Spirit: As to that, from a glorious Light I am emboldened to affirm, that neither Men nor Angels, from a false Spirit, are capable to demonstrate the wonderful Mysteries of Creation and Redemption. Why? Because thou mayst know, that the right Understanding of all spiritual Excellencies are inclosed only in these two Secrets. As it is written, Why speakest thou to them in Parables? He answered, and said unto them, because to you it is given to know the Mysteries of the Kingdom, but to them it is not given.

Furthermore, Are any Secrets comparable with those of Christ's everlasting Kingdom? Again, seeing all is not Gold that glitters, was it the Spirit of God that moved thee to write, that his Salvation-Secrets may be truly laid open by a lying Spirit?

Moreover, Suppose a Man, by a natural Instinct, be able to comprehend all Mens ordinary Experiences, yet this Man hath not heard the Voice of God at any Time, neither certainly knoweth whether ever the Creator did speak to Man or no; was it the Spirit of God moved that Man to judge his Writings, which hath not only heard the Lord's Voice, but hath also inwardly

inwardly both seen and felt the exceeding Brightness of his Glory, yea, and the dreadful Horror of his own natural Darkness, even as that Man did who cry'd out, *He was undone*, when the Glory of the Lord appeared in him? But who can attain to heavenly Wisdom, 'till it be given him from on high? And can that Man wait for a spiritual Distinction between the Things of eternal Life and Death, who already is possess'd with great Confidence that the choicest Secrets of the Most High may be truly demonstrated by a diabolical Spirit, notwithstanding himself hath no immediate Commission or Revelation from a known God, or Glory, to build his Understanding upon? But what shall I say to such an Angel-like Man as thou art, concerning the glorious and dreadful Things of Eternity, seeing thou art exalted in the Midst of such notional and natural Heavens already? Only this, the Secrets of the Lord are with them that fear him, and love him, and his beloved ones, with his own pure Love rooted in them, from a real Understanding of his personal Glory, in the wonderful Mysteries of Creation and Redemption. But unto glittering Worldlings, this Light appears as Weakness or Foolishness; because it discovers the Vanity of their perishing Gods of Gold, Silver, precious Stones, fleshly Honour, good Language, and such like. And how can they bear it, 'till a more excellent Glory powerfully presents itself unto them?

Again, Thou adviseest me seriously to consider, whether I was immediately moved by the Spirit of the Lord, to present that Writing unto thee. As to that, if the Love of God or Man so shines in thy Soul, that thou art not concerned in that Epistle, blessed art thou above Thousands. Nevertheless, it is unquestionably known unto me, and some others also, that the Creator will one Day own the Substance of that Epistle as from his own Spirit, to the utter confounding of all Gain-sayings for ever-lasting. *Moreover,* Though natural wise Mens God is Health, Wealth, Honour, long Life, and goodly Words only, and take the Creator's Name in vain all their Life long; yet I cannot forbear much mentioning of his glorious Person, because he spake unto me from the third Heaven, as he did unto *Paul*.

Furthermore, If the everlasting true God, in Variety of spiritual Discerning, hath appeared in thy Soul, thou canst not then be a Stranger to almost all that is hear written : But, on the contrary, if a spiritual Majesty, with the personal Glory, and Shame of Elect and Reprobates, at the Great Day is as yet veiled from thine Eyes ; then indeed what is here related may appear unto thee but as Brain-Fancies only. Nevertheless, except these substantial Truths be written in thee ; I aver from that God, from whom thou hadst thy Being, that all thy former Writings or Speakings to thy Brethren, as upon a spiritual Account, were but as the Language of a Parrot.

Again, Thou sayst, That *I harp much concerning thy distributing thy outward Possessions, in which thy Spirit doth not at all answer mine.* As to that, if thy Spirit had been clear, as to to that glorious Spirit or God of real Love or Pity, through whose Appearance my Soul is preserved from those inward Snares of eternal burning Death in utter Darkness: My Epistle could not have been slighted by thee upon that Account ; except thy Light persuades thee, that to improve thy Talent for the Exaltation of thy own Relations only, is the greatest Pitch of Charity, and to feed thy helpless Brethren only with goodly Words.

Moreover, If, upon a spiritual Account, thy Soul hath travelled under the Condition of eternal Life and Death ; and upon a natural Account, art acquainted with a Condition of Straitness as well as Fulness ; findest thou more inward Satisfaction in Bowels of Enlargement, or when thou wast chained up from all brotherly Pity whatsoever ?

Furthermore, Though it be not in the Power of any Creature to think a good Thought, or prevent an evil Thought ; yet if any Man shall pretend experimentally to own a glorious God, or Spirit of all Variety of infinite Love itself, and tender Compassion to the Sons of Men, and shall neglect the spiritual Duty, *Of doing as he would be done unto*, from a Conceit of waiting a divine Motion thereunto, his Heart may become an Adamant to all God-like Pity for evermore.

Again, Thy Language is like unto him that certainly knows that there is no hiding of Mens Serpentine-wiles from the All-seeing glorious Eye. If thou speakest thy own possessed Light,
thou

thou knowest it to be impossible for any Man to enjoy true and lasting Peace, but from Love encreasing to an infinite Majesty, manifesting itself unto Men, representing his glorious Image. Nevertheless, blessed art thou above all temporal Inheritors, if thou art guided to know when, and how, to act thy Charity for divine Enjoyment, according to the Spirit of the Lord.

Again, Thou sayst, Revelations are of great Danger, and do lift up the Flesh, making Way for a greater Fall, unless the Spirit be sufficiently poised before-hand, by the natural Growth and Power of Life, that maketh thee undesiring of any such Thing, tho' thou acknowledgest it to be of Esteem and Worth.

To this I answer, Doth not true Wisdom teach Men to speak, or write in their own Line, and not in another Man's? Wherefore seeing thou art so far unacquainted with the Nature of divine Revelation, that thou never didst desire it, how canst thou know thy Affirmation to be true? *Moreover*, Doth thou think it possible for any Man really to know the Nature of spiritual or temporal Secrets, if his Soul hath never tasted them? But who can blame thee for not desiring the Knowledge of eternal Excellencies, if thou suppose it dangerous to enjoy them? *Furthermore*, If (according to thy Declaration) thy Soul is unacquainted with the Operation of divine Revelation, how canst thou then know the Effects of it, upon my Account, in another Man? When *Saul* was travelling to *Damascus*, with a bloody Intent to all that published the Name of Jesus, was he fore-qualified to receive a Commission, Vision, or Revelation, from the Lord Jesus in Glory? Wherefore seeing the glorious Power of divine Revelation as yet veils itself from thy Understanding, what moved thy Pen to determine of it? Was it not the same Spirit or Light in thee aforesaid, which gave Judgment concerning the Mysteries of Creation and Redemption?

Again, May not the greatest Appearance of Light that ever was in Men or Angels become the deepest Darknes in the End, except it be preserved with the holy Inspirations of an infinite Purity? 'Tis confess, there are Degrees of this purifying Light; but what thinkest thou, would it not have been better for all Sorts of angelical Speakers, or spiritual Non-conformists,

that they had never been born, if they enjoy not a Measure of it before their Death?

Moreover, Though this everlasting Light have not clearly manifest itself in thy Soul at present; yet because thou mayst enjoy it in due Time, when the Holy Spirit presents the Super-excellency of it into thy Spirit, therefore suffer me to write a little of the Effects of it in my own Soul.

From the Truth itself, be it known unto thee, before I was possess'd with this Light, I wanted Power to bear an angry Word from any one living; but since this Light became my Guide, for bearing Witness to my God's Commission, and Revelation to our Brethren in the Flesh, I have been enabled patiently to bear many bitter Words, Blows, Shame, and Scorn, even before the Powers, among brutish Men, besides seven Months close Imprisonment, and often in Danger of Life itself; yet for all this I was made willing to return Good for Evil to my sharpest Persecutors; wherefore (as most due is) all Honour, Praise, and Glory, be rendred from elect Men and Angels, to the God of all Inspiration, for everlasting. Also the higher the Vision appeared, the lower was and is my dark Spirit humbled before its incomprehensible Brightness; yet because I find Doubting in thy Spirit of a real Discovery of my inward Carnalities, therefore I confess to thee, that this Light hath broken the Head of an aspiring Serpent in my Flesh, that, *John Robbins*-like, would have exalted itself above all that is called God, and trampled his infinite glorious Wisdom and heavenly Love, in all his redeemed ones, under Foot, if he had not been prevented by his divine Appearance. Wherefore that Words may provoke thee to thirst after these unknown Excellencies: I say, that this Light doth not only discover and destroy Mens carnal Rebellions against the Creator's Person, and shew Men the Beauty of those inward Virtues of eternal Life, through which their Souls are delivered from judging Things unrevealed, but it doth also enable them, in some Measure, to comprehend an infinite Majesty itself, and his vast glorious Throne, with the Variety of transcendent Excellencies, fitted for elect Men and Angels; and everlasting sensible burning Death or Wrath in utter Darkness, which is stored up for all those that are left to exalt their own Wisdom of

of Words, above this inspiring Light of the Things of Life eternal.

Again, Thou sayst, *Thou shouldst have concluded with a solemn Prayer for me, but that thou perceivest it so great an Offence to me.* As to that, who could have known thy Formality by thy Language, if thou couldst have contained thy Light to thyself? Suppose thou art under literal, natural, or notional Prayers, what Virtue is there in them to cure my Infirmities? Indeed they may pacify thy own Spirit, if it be void of Charity, for a Moment, as *David's* Harp quieted the merciless Spirit of *Saul*.

Moreover, If thy Light be spiritual, thou knowest then that an Heir of immortal Glory sounds a Trumpet no more in his Prayers, than his Alms. *Furthermore*, If the Light of God hath appeared in thy Soul, then his Love in thee undoubtedly beareth Witness of the Excellency of Mercy above all Sacrifice. *Nevertheless*, If, *Cornelius*-like, thy private Prayers and Alms are entred into the glorious Ears of the Lord of Hosts, as the Effects of his divine Love abiding in thee, then what is aforesaid, concerning Compassion to thy poor Brethren, can be no Offence to thee, it being but a Repetition of thy own Enjoyment.

Again, If in very Deed, from a divine Fulness, thou art only bountiful to Mens natural Wants, but art often also compelled to pray for their eternal Blessedness upon a spiritual Account: If thou hadst really known my Condition, it would have appeared unto thee, that my Soul was then, and now is, almost always in a Frame of spiritual Prayer and Praises unto the personal Majesty of our Lord Jesus Christ in the Throne of Eternity. *Moreover*, If thou art a praying Man, thou mayst know, that that Spirit which hath been filled with Inspiration from a known God, is so qualified, that it is ever harkning to his divine Motions, or full of heavenly Desires for his elect Brethren, as his own Soul, or spiritual Liftings up for all Conditions to the Throne of divine Excellencies, or in continual Expectation, not only of the invisible but visible appearing also of the divine Majesty, with his mighty Angels, to make an everlasting Separation between compassionate *Israelites*, and bowellefs *Canaanites*.

O Lord God, if through many fiery Temptations, and almost unutterable Afflictions, thy own beloved ones scarcely be saved, where shall mercileſs gilded tongu'd Hypocrites ſhew their Faces? Which, for Truth's Sake, were never acquainted with any ſpiritual or temporal Sufferings in their own Perſons in the leaſt.

Furthermore, If thou approve of Prayer to an infinite Majeſty, I humbly beſeech thee, are not the inward Speakings of the Spirit, in all Stilneſs of Soul, the only Prayer? That is, to all thoſe that are under the Teachings of the Spirit. *Note,* I do not in the leaſt deny the Uſe of the Tongue in Prayer and Praises alſo, ſo that a Man be undoubtedly moved thereto by the true Light of the righteous Judge of Quick and Dead, but glittering Words, flowing from natural Parts only in mercileſs Men, are Abomination to our God, and his tender Love in his new-born People.

I ſay again, Bleſſed art thou above Millions of Mankind, if thou art one of this Number, then for the moſt Part thou knoweſt, that earthly Poſſeſſions are Men's only God, therefore grievous to part with any of it in Private upon the Account of Charity. Wherefore, to ſtop the Mouth of an accusing Conſcience, inſtead of ſeeming Mercies, thou knoweſt they offer up many blind Sacrifices to an unknown infinite Nothing, but goodly Words only; and ſo for want of an Enjoyment of pure Love to an infinite known God, powerfully manifeſted to poor innocent Men, repreſenting his glorious Perſon, through the exceſſive Love and Deceit of uncertain Riches, they everlaſtingly periſh.

John Reeve.

An

*An EPISTLE from the eternal
Jehovah, or Jesus, unto that Noble Chri-
stian Gentleman, stiled by the Name of
the Earl of Pembroke, wherein is recited
an Answer to a publick Assertion of Esquire
Pennington, by the last true Messenger and
spiritual Prophet of the Lord Jesus Christ,
God and Man, in one distinct Person, blessed
for evermore.*

LOving Friend and Brother in the only Lord of all Truth,
when you have perused this Writing, if you shall count it
worthy of the Press, my Desire is, for the Truth's Sake, that you
would be pleased to further the publishing of it, because of my
Inability.

Most Courteous and Christian Gentleman,

THAT good Report of God-like Compassion in you,
especially unto the innocent Lambs of Jesus Christ,
hath made me to present this Epistle unto your spiri-
tual Consideration.

In the first Chapter to the *Corinthians*, the 26th, 27th, 28th,
and 29th Verses, it is thus written: *After the Flesh not many
Mighty, not many Noble, are called; but God hath chosen the
foolish Things of this World to confound the mighty Things, and
vile Things of the World, and Things which are despised, hath
God chosen, and Things which are not, to bring to nought Things
that are, that no Flesh should rejoice in his Presence.*

Sir, It was my Lot to peruse a printed Book, written by
Esquire Pennington, Son of Alderman Pennington, of this City
of London, which Book is stiled by the Name of *Divine Essays:*
Or, *Considerations about several Things in Religion.* And a-
mong several Expressions, in the 4th Page of that Writing,
are these Lines, *viz. Now who knoweth whether those Things*
which

48 *An Epistle to the Earl of Pembroke.*

which have been so contrary in all Dispensations hitherto, shall not here meet? Life and Death, Heaven and Hell, which every where else are at such a Distance, may here touch one another, and agree sweetly together, and so fully, that both their Names and Natures, whereby they did appear, and were so various in their Dispensations, may here be drowned and vanish; yet it is not by either's real Loss of any Thing whereby or wherein they differed, they become thus harmoniously united, but by their entering into a more perfect Fulness; and he to whom this seemeth strange, and is so much offended at it, let him fairly answer me this following Question:

Were not Heaven and Hell in Union in their Root? Before they were brought forth, were they not at Rest and Peace in the Power of God, from whence they were produced? Without Controversy, whatever lay there, lay in Rest. Now did the Lord bring forth any Thing that he cannot bring back again? And who can say he will not? Surely every Thing most naturally breatheth after that Condition of Rest and Fulness which it can enjoy in his Bosom. Most certain it is, the vast Spirit of the Lord taketh in all Things, howsoever it disposeth of them. whence they came, whither they return, there they are, and doubtless there they may be found in Union and Agreement by him whose Spirit is quick and piercing enough. Happy is he that can read this Truth in the Spirit of the Lord; but wretchedly miserable is he who frameth false Imaginations in his own Spirit, by the Vanity of his own Mind concerning it.

Sir, As the Esquire, by his high Imagination, was moved to propound a hard Question, so likewise the Spirit of God moved me to return him a soft Answer, which is as followeth: Sir, By your Writing, I perceive that all Experiences have passed through you concerning Religion, or Opinion among Men, but you should not therefore have concluded your Affirmation infallible, for the Lord shall fairly answer you by the Hand of his poor despised Messenger. And as with Moderation you would have Men to peruse your Labour, the like is required of you; and as you count them happy, which are not guided by their own Imaginations, so likewise happy are you, if you are preserved from judging the Inspirations of the eternal Spirit of the Lord Jesus Christ, by your high imaginary Reason,
which

which is utterly incapable to comprehend invisible Things that are eternal, unless it be inspired into you from on high.

Sir, I confess, that if the Lord of Glory himself had not spoken to me from his immortal Throne, by distinct Words, Voice to Voice, as one Man speaks to another, I could not possibly have set Pen to Paper to so high a Query. Your Question is this, *Were not Heaven and Hell at Union in their Root before they were brought forth?*

From the true Spirit of the Lord Jesus Christ I answer you, that from all Eternity Hell was a distinct Being in itself, there was no harmonious Union between it, and the Creator; but Light and Darkness, Life and Death, Heaven and Hell, in the Sight of God, eternally were distinct from one another, both in their Root, and in their Fruit.

But it will be said to me, *How can I make this appear to any Man's Understanding?* First, I shall speak something of the *Creator* himself, and then, in order to the clearing this Truth, unto those whose Faith is strong in the true God, by Inspiration from the Holy Spirit of the only true God, I declare that the *Creator* neither is, nor never was, an infinite or vast Spirit without any bodily Form, as Men blindly imagine, for want of a spiritual Distinction in them. But from all Eternity, that uncreated *Creator* or all sensible, spiritual, natural, and rational Creatures, was a distinct, immortal, bodily Substance, in the Form and Likeness of a Man; only his divine *Form*, or *Person*, was an unutterable bright burning, fiery Glory, in Motion swifter than Thought; and his divine *Excellency*, as a Christial Fountain or Sea, infinitely overflowing in him, as namely, pure *Faith*, his almighty *Power*, or heavenly *Love*, his ravishing *Glory*, or any spiritual *Glory* or *Virtue*, that can be named.

Thus you may see, (if the Lord will) that before any Creature was formed, to live in his Sight, the eternal *Majesty* possessed his glorious Joys by himself alone. Now the original Ground of all infinite Variety of new spiritual Wisdom, Joy, and Glory, that the Creator did enjoy, or foresee he should possess to all Eternity, naturally sprang in him, from his incomprehensible Knowledge of his own endless *Infinite*ness, or from his perfect Understanding of an eternal *Increase* in him-

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self, of all Manner of heavenly *Excellencies*, to solace himself withal, or Men or Angels, that should be created by him.

So much, as a brief Description concerning the immortal *Person* of the true God, his divine Nature, and heavenly Glory, that from Eternity he enjoyed, before any living Creature was formed in his Sight.

Sir, If this Demonstration of the only blessed Creator seem as a low Thing, or as a Paradox unto you, from the eternal Spirit of the Lord Jesus Christ, my Counsel unto you shall be this, That you beware of the imaginary Devil of unclean Reason within you, because, since it possessed Mankind, the Nature of it is to exalt itself, and its own earthly Wisdom, above the heavenly Wisdom of its Creator, and by it to condemn the Things of its God, because it cannot comprehend them. For since the Fall of *Adam*, the Devil and his Angels, so frequently spoken of in Scripture, both great and small, are all clothed with Flesh, Blood, and Bone; but Men, for want of the Knowledge of the true God, are utterly ignorant of the right Devil also.

Again, When it is the good Pleasure of the Most High to reveal himself to you, as from his eternal free Love he hath unvail'd a Glimpse of immortal Glory unto me, then shall you know indeed and in truth, that the eternal God, and alone Creator of Heaven, Earth, Angels, and Men, and all living Creatures is now clothed with Flesh and Bone, upon his glorious Throne, even the Man Christ Jesus, who inseparably is both *Father*, *Son*, and *Holy Ghost*, or *Spirit*, in only one distinct glorified Body, or Person, to all Eternity.

Again, If you acknowledge there is a *Creator*, and that this *Creator* is a distinct spiritual *Substance*; and that there is but only one wise *God* and *Creator*, and no more; then without Controversy the Man *Christ Jesus*, that all true Scripture bears Record unto, must of Necessity be that unknown *Creator* and *Redeemer* of his Elect, God alone, blessed for evermore, which Men so much discourse about, as if the immortal personal Essence, or Glory of this mighty *God*, were all within them, and yet they remain utterly ignorant of him; many of them glorying in this their Darkness, as if it were the only Light of eternal Life in them, not to know the Creator at all, and for-
faking

faking the Truth of the visible Record, of the invisible spiritual God, the Man Christ Jesus, by their imaginary blind Reasonings, they have converted the eternal spiritual Truths of the only everlasting God, into vain, empty, notional Fancies, which they call the *Mystery* of the *History*, when the Lord knoweth, it is the *Babylonish Mystery* of Iniquity of Men in Darkness, in Opposition to the *True Mystery* of God, the *Everlasting Father*, cloathing himself with *Flesh* and *Bone*, as with a Garment, and in that glorious *Body* displaying the Splendour of his spiritual Beams into the Spirits and Bodies of elect Men and Angels to all Eternity.

Sir, I would not willingly wear out your Patience with Superfluity of Words: Oh! bear with me a little, I humbly beseech you, and conceive it to be from the Love of the divine Voice of God himself, our Lord Jesus Christ, in me unto you, and all of your sweet and tender Spirit.

Again, In the next Place, by Inspiration from the Lord Jesus, I declare, that from all Eternity, those Elements of Earth and Water were uncreated Substances, distinct from the ever-living Spirit, Person, Nature, or Glory, of the uncreated eternal God, or Creator of all living Forms.

Wherefore, if you grant there was a *Time*, in which all Things that have Life had a *Beginning*; then of necessity the Creator must from Eternity reign alone, before any Thing was formed to live in his Sight. Wherefore, if you imagine the Creator to be an infinite, or vast Spirit, without any bodily Form; yet you cannot possibly deny, but that he must have a Place to display his glorious Life in or upon; so that (without Controversy) Earth and Water, in respect of their Matters and Substances, must needs be eternal with God, or in his Presence. Indeed it cannot be denied, that if the Creator should be an infinite, or vast bodiless Spirit, as you have declared him to be, but Earth and Water, and all Things else, from Eternity, must needs be harmoniously one with him. But as the Lord liveth, and all Creatures that he hath made, and formed into Life, either for a *Time*, or to Eternity, it is no such Thing. For there is no such God, or vast bodiless Spirit, nor never was at all; but Death, Hell, or utter Darkness, were eternally secretly hid in those dark, dead, or sense-

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less elementary Substances of Earth and Water, only of themselves they could not appear to be, but must be produced by the powerful Word of a sensible living Creator.

Thus it is clear, the glorious eternal God being all Light, and no Darkness; all Life, and no Death; all Heaven, and no Hell; he could not possibly be essentially one with any living Creature he had formed, as Men vainly imagine. *For God is Light, and in him is no Darkness at all. As in John.*

Again, But you will say unto me, I have not clearly answered you to the Question; Why? Because if it be granted, that from all Eternity the Creator was a distinct glorious Person or Form, whose spiritual Nature was nothing else but Light and Life; and that the Elements of Earth and Water were distinct Substances from him, and that Death, Hell, and Darkness, were secretly hid in them, yet they could not possibly produce any living Life, or living Death of themselves, but were all brought forth by the ever-living Spirit of the Creator; then what was that Spirit or Life that entered into elementary Earth or Waters, but the divine Nature of God himself?

By Inspiration, from the holy Spirit of the Lord Jesus, to this I answer, (the Man *Adam* only excepted) That neither the elect invisible Angels, who are spiritual Bodies in the Forms of Men, whose Natures are pure Reason; nor any other living Creatures, were of the same Nature of his Spirit that formed them; but they were all Variety of Natures to one another, and to their Creator also. And in their Kind, their Natures or Spirits were all pure in their Creation, and in a sweet Communion one with another, and with their Creator also, so long, and no longer, than they continued in their created State.

Again, This Secret I would gladly have the Chosen of the Most High to understand, that herein lay hid the unsearchable Wisdom of the Creator, by the Almighty Power of his Word speaking into those Substances of Earth and Water, from thence to produce as many several Spirits, or Natures, as seemed good in his Sight; and yet wholly to retain the divine Nature or Essence of his own glorious Spirit in himself, distinct from all those living Forms created by him, even as if they were not of him, or created by him at all.

Again,

Again, From the unerring Spirit of the Lord Jesus Christ, I declare, That it was impossible for the Creator to form both Angels and Men, to be of his own divine Nature. The Ground of which Impossibility is this, because his Prerogative Royal Glory was the eternal Wheel that moved him to create any living Creature in his Sight; and if they had been formed of his own divine Nature, I pray you what Distinction of the Variety of his Power and Wisdom could ever have been seen, or known by Men or Angels? Nay, moreover, would not Men and Angels rather have been Gods, or all Creators, than Creatures, in their Creation, if they had been both in Spirit and Body of his own divine Nature, or Spirit; and so were not capable to be changed from their created State, either to a more transcendent ascending God-like Glory, or to an unutterable descending Devil-like Shame?

Again, In the Spirit of Truth, and God of Order, and not of Confusion, I humbly beseech you seriously to consider this Truth, wherein all the eternal Glory of God's creating of Men, or Angels, consists. Are there any Bowels of Love, Mercy, or Compassion, in the holy Spirit of the Creator? Is there any Life, Light, or ravishing Glory in him? Or hath he any Power in himself, to do his own Pleasure with his own glorious Excellencies? Or to do his Pleasure with any Creatures formed by him? If thou shalt grant him this his Royal Prerogative, then, without all Controversy, this will follow, That unless he had created two Vessels, of Variety of Natures or Spirits, for a Time to remain in their created Purities; and in his appointed Time and Season to with-hold the Inspiration of his glorious Light from them both, by which they stood, that they might fall from their created State, by their unlawful uniting of Spirits or Natures together, to produce two Worlds, or two Generations of People, for the Manifestation of fixing his eternal Love, Light, Life, and immortal God-like Glory upon the one; and retaining the Splendour of all his glorious Excellencies to himself from the other; all his Variety of new and glorious Wisdom and Power must have been veiled from Men and Angels, and they must have remained in their Creation, like unto senseless Stocks or Stones, to all Eternity, in respect of any spiritual or natural Understanding of their Creator's infinite Power,

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Power, Wisdom, or Glory. It is written, *He made all Things for his own Glory, and the Wicked for the Day of Wrath: And the Carcasses of the Rebels shall be cast out, where the Worm never dieth, nor the Fire never goeth out.* When you shall see visibly an increasing Glory in God, and elect Men and Angels, then you shall know indeed the Truth of what is written.

Again, I humbly beseech you, can there be any Distinction between God, Angels, or Men, unless there be a Variety of Natures, or Names, to manifest a Difference between them? Can there now be any God at all, and no Devil or Devils? Can there be any Heaven at all, and no Hell? Or any Light, and no Darknes? Or any Life, and no Death? Or any eternal Life and Glory, for some of the Children of Men, and no eternal Death, Darknes, or Shame, for other some of the Children of Men? Can you possibly think, either from true Faith, or sober Reason itself, that one of these can be without the other? Doth not the one give a Being to the other? Can you therefore possibly destroy the Being of the one, and preserve the Being of the other?

Now, by the true Inspiration of God, you may see, in due Time, that there is no Possibility of an harmonious uniting of Heaven and Hell together, by their entring into a more perfect Fulness, according to your Description. But Heaven must needs be distinct from Hell, or else there can be no perfect Heaven; and Hell must be distinct from Heaven, or else there can be no certain Hell. The Lord my God, if it be his good Pleasure, preserve you from exalting your natural Wisdom of earthly Reason, above the spiritual Wisdom of true Faith, which is the heavenly Nature of the only wise God, the Man Jesus in Glory.

Again, I humbly beseech you meekly to consider what I shall write unto you, concerning your charitable Thoughts of Heaven and Hell's uniting together at the last.

By Inspiration from the God of all Truth, I declare, that since the Fall of Man, Christ and his angelical Believers, who are the lost Seed of *Adam*; and *Cain*, and his reprobate, unbelieving, unmerciful Generation, who are the Seed of the angelical Serpent. Thus, Hell and Heaven, or Light and Darknes, were never in a spiritual Union, or Communion together,

together, since they had a Being, nor can possibly be reconciled, whatever Men dream of Unity with the whole Creation. These Natures and Names, Conditions and Places, whether of eternal Life, Light, and Glory, or eternal Death, Darkneſs, and Shame, are to be diſtinct, and utterly oppoſite to one another, to all Eternity, as aforeſaid, for the Maniſtation of his royal Prerogative, of the Variety of his heavenly Glories unto ſome, whereby they become Perſons full of raviſhing Excellencies, when Time is no more, like unto himſelf; and with-holding the Brightneſs of his Love from other ſome, through which they become utterly Darkneſs, eternally tormenting themſelves with their former filthy Rebellions, or vain-glorious Pleaſures, they lived in. Hence ariſeth continually all Variety of heavenly Songs, from elect Men and Angels, unto the Brightneſs of his uncreated Maſteſty, becauſe they are not alſo caſt out of his heavenly Preſence with him.

Again, concerning thoſe Words of yours, *Moſt certain it is that the waſt Spirit of the Lord taketh in all Things, and doubtleſs they may be found in Union and Agreement by him whoſe Spirit is quick and piercing enough*; from the Holy Spirit I declare, he that can prove this your Aſſertion to be certainly true, as you have declared it, he hath, or is endued with a Spirit more ſpiritually quick and piercing, more wiſe and loving, or merciful, than God himſelf, elect Men or Angels, and may prove them all Liars, both in the Spirit and in the Letter.

Wherefore, in Oppoſition to this your Opinion, from the Lord Jeſus I affirm, that there is no Spirit that ever was created that returns into the Creator again; but they are to be diſtinct from him in their Eſſence for everlaſting, that the Creator, to the viſible Sight of the Creature, may remain to be the Creator, and the Creature continue to be a Creature, unto the glorious Praise of his tranſcendent Brightneſs, even Face to Face, World without End.

Moreover, when Man dies, and turns to his Duſt again from whence he was taken, his Soul or Spirit doth not return into the Spirit of the Creator, as Men, from *Solomon's* Words, blindly imagine, who was no propheticall Penman of the Holy Spirit of the Scripture Records; but the Soul, and all created
Life

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Life or Motion, dieth within the Body of Man, and turneth to Dust : Even as Fire goeth out and turneth to Ashes in an Oven that is closed, for Want of aerial Motion, even so Man's mortal fiery Spirit goeth out like the Snuff of a Candle within his Body, because he is shut up by the Most High from all aery or fiery Motion, until the visible appearing of the mighty God and our Saviour, in all his Glory, with his mighty Angels, to judge both the Quick and the Dead : Then, and not till then, shall every Seed and Spirit of Mankind, that was sowed in the Heart of the Earth by the almighty Word, or powerful Decree of God, bring forth its own Body in Glory, or in Shame, and shall remain so to all Eternity.

Again, By Inspiration from the Holy Spirit of the Lord Jesus Christ I declare, that no Spirit hath any sensible Being distinct from its Body ; no, nor never had, nor possibly can have, neither of the Creator himself, nor Men, nor Angels, nor any other created living Form.

Wherefore the Creator is no such vast bodiless Spirit as you have described him to be ; no, nor never was ; but as from all Eternity he was an immortal Substance or Body, distinct from elementary Earth and Water, so likewise he is now become a glorified Body of Flesh and Bone, in the Likeness of a Man, and is essentially distinct from Men and Angels to all Eternity ; and the Compass or Substance of his glorious Person is no bigger than a Man is, and the Essence of it is but in one Place at once. Only take Notice of this, that his little Eyes are so transcendently bright and glorious, that at one Look or View they pierce through Heaven and Earth, Angels and Men, and at once, or one Word speaking, through his heavenly Mouth, it entereth (if it be his Pleasure) into all the Spirits of Men or Angels, or into one Man's or Angel's Spirit only ; so that all Things in Heaven or Earth, or under the Earth, continue acting his Pleasure, by the almighty Power of his Word that he hath spoken, or shall speak, notwithstanding the essential Being of his bright burning glorious Person is distinct from them all, as one Man's Person is distinct from another. This is the only very true God and eternal Life to believe, or eternal Death not to believe, or rather to despise it.

And

And now, in the last Place, I shall write a little of Eternity itself; that which is essentially every where is not infinite, but finite, or rather no living Thing at all,

Wherefore that God or Creator that is so essentially vast, that all Places and Things become as it were a God, that can be no God nor Creator, nor Being of Beings at all, but mere senseless Earth or Water, Stocks or Stones.

But, as aforesaid, he is an ever-living true God, Creator, or vast spiritual Substance, which is but of small Circumference, and whose glorious Essence or personal Substance is resident but in one Place only at once; and yet, by the Power of a Word speaking, through his heavenly Mouth, all Variety of spiritual or natural Wisdom floweth into the Spirits of Men or Angels, like Rivers of living Waters, and naturally returns back again all Honour and Glory unto the uncreated Fountain of all eternal Excellencies.

Thus desiring the Lord, the Most High, to reveal the true Understanding of himself unto you, and all his Chosen ones, I remain yours, in the eternal Spirit of Love itself, and Witness unto the only very true God, the Man Jesus, aforesaid,

John Reeve,

A Pilgrim and Stranger unto the blind
vain-glorious Age of Confusion in
Religion, or notional Opinion.

An EPISTLE to a K I N S M A N.

Kinsman, unknown in the Flesh, but well known in the Spirit, by the divine Seed or Voice of Love speaking in me, and the Holy Spirit of the glorified Body or Person of the Lord Jesus, and everlasting Father, present I these Lines unto your spiritual Understanding.

Loving Friend in Jesus Christ, you long professing a Desire of knowing the very true God, that you might, by his Power in you, render all Glory to his eternal Majesty, which is not hid from me: Likewise it is made known unto me, (you being of an inquiring Spirit after Truth) that there hath come to the View of your Understanding almost all seeming spiritual Appearances since the Delusions thereof; and that that one, eternal, true, and only wise God, the Lord Jesus Christ, my Creator, and alone Redeemer, within whose blessed Body essentially abides all immortal Crowns of eternal Glory, would reveal himself unto you, and to all those meek and patient Souls that are so united to the Love of such spiritual Things which are eternal, that they are made to trample upon all the perishable Vanity of Honour among Men, as Dung, and Snares of eternal Death, appointed for all Men and Women, which with their Tongues seem to love the Lord Jesus, and his innocent People, above all others, but in their Hearts and Souls this World, and the Glory thereof, is their only Heaven. You may know that there those glittering Pharisees, which take upon them, by the Letter of the Scriptures, to judge the Inspirations of God in his Chosen ones, because they are contrary to his quaint Formalities.

Again, There is another Generation deceived, called *Ranters*, which are looked upon as the Elect of God, that are spiritually weak, as the only inward Lights in this Land.

There are those that glory of a Union with a God or Christ within them, calling themselves *Eternity*, or *everlasting Love*, and one *pure Being* with the *Creator*; and when they are sifted, they call themselves the *very Creator*, utterly denying the Lord Jesus Christ and the Scriptures, and the Resurrection of Man-kind

kind after Death, either to Glory or Shame. These are those (or the Generality of them) which act all Uncleanness, and cursedly call it the Appearances of God in them. There are many of the tender-spirited Elect of God among them, which are of their lying Opinion, but are kept from their abominable Practices because of the Lord's eternal Love towards them; who, in due Time, will call them back again.

There are many other seeming strange Appearances, both in City and Country, which pretend to be called or sent forth by the Power of God coming upon them at certain Seasons, deceiving their own Souls, many being deceived also.

Friend, the Lord of Glory hath been pleased to make choice of me, the weakest of ten thousand, for the Discovery of all Appearances or Opinions in the World, that are not by Inspiration from the Holy Spirit of the Lord Jesus Christ; for there is not any seeming spiritual Appearance in this Land of any Account that hath not, by the Hand of the Lord, been weighed by the Gift of the Holy Ghost or Spirit in me; and by this I find them too light in the spiritual Balance of the living God, in that they know no God at all but what is within them, nor that neither.

Loving Kinsman, I am not ashamed to tell you, that the Lord Jesus Christ counted me worthy, for his Name's-sake, in the City of *London*, to have such a Trial with the chief Magistrates thereof as never was in this Land, nor I am sure never shall upon any Account again. Seven Months was I, and one more with me upon the same Account, close Prisoners, chiefly for our declaring Jesus Christ in Glory to be the only wise God and Man, in one distinct Person, and the Creator of all Things, and the alone everlasting Father.

And now being utterly released from Bonds, I was moved to see my own native Country, and not only that, but also to see your City of *Bristol*, because in it are some that have received the everlasting Gospel, I mean the Man Jesus, in Glory, to be the very true God, and none besides him; for which spiritual Power in them, in Love to that glorious God, from that eternal Love of his Glory, they are made willing not only to act all Righteousness to all Men, but to suffer all Kind of Wrong also, returning Good for Evil, in full Expectation of

the sudden visible appearing of the Lord of Life and Glory in the Air, with all his mighty elect Angels, to judge both the Dead and the Quick; I mean to make an eternal Separation between the Persons of the Elect and the Persons of the Reprobate. For this I would have you to understand, (if it be his good Pleasure, who is both Father, Son, and Spirit, in one distinct glorious Person) that except *Moses*, *Enoch*, and *Elias*, whose Persons were translated into the highest Heavens in Glory, all Mankind, Elect and Reprobate, both Souls and Bodies, are dead asleep in the Dust of the Earth, until Christ cometh in his Glory.

Then shall the Elect, by the Decree or Voice of Jesus Christ the *Archangel*, first appear out of the Graves, and, in the twinkling of an Eye, with all the Elect that are then living, as one Man, with a glorious Shout, shall, with distinct immortal Bodies, like unto their God, ascend to meet the Lord in the Air, and with him and his mighty Angels, as swift as Thought, enter into that infinite vast new *Heaven* and new *Earth* above the Stars, whose actual Sin was never committed against him, there visibly beholding his glorious Person Face to Face; and the Persons of elect Men and Angels naturally singing new Songs and glorious Praises, in Eternity to Eternity, unto their blessed Redeemer.

Then immediately also shall the Reprobates appear out of the Dust, with Bodies of a descending Nature, according to their former earthly Mindedness. My Meaning is this, their Bodies spiritually be as dark as Pitch, naturally as heavy as Lead; and their own Spirits shall be the Devil, and their own Bodies shall be their Prison of Hell; which, through the Absence of the Voice, or Motions of the Spirit of God in them as formerly, and the Presence of all their former Glory, and filthy Thoughts, Imaginations, Actions, and their Desires, their Spirits shall burn with an envious living Death and dying Life, beyond all natural Fire whatsoever; and their Flesh shall burn above all natural Brimstone, never seeing one another's dreadful Faces, nor stirring their Bodies from the Place they appear in to all Eternity. And the Reason of this their utter Darkeness, both within and without also, will be this, because the Sun, Moon, and Stars, with all their natural Lights within
this

this World, through the Absence of the Lord Jesus, will go out like the Snuff of a Candle; and all the Glory of this whole World, from the Firmament of Heaven to the Earth, will be burnt up, and vanish like Smoke, and come to nothing; the Seas and Rivers, or Springs, shall be dried up, as if they had never been, and the Earth that we now tread upon shall be like unto the fiery burning Sands, suitable for those hellish Firebrands, who, at this Time, in the Days of their Mortality, despised to yield Obedience to the spiritual Person of the Lord Jesus Christ, and scoff at all Purity in his angelical Saints.

You are my beloved Kinsman in the Spirit, if you are made one with what I have written; for as sure as the Lord liveth, and as certain as you are a Man of Flesh, Blood, and Bone, what I have written is as true as Truth itself, and will suddenly come to pass. Oh! blessed are all those which long for the second and last appearing of Almighty God, who alone, by his own precious Blood shedding, hath redeemed elect Mankind from the Wrath of eternal Death, before-mentioned in this Epistle.

Your Kinsman, in the only eternal pure Being, and glorious Fountain of all Streams, in elect Men and Angels, the Lord Jesus Christ, infinitely transcending all Heavens, Angels, or Men,

John Reeve,

The Son of *Walter Reeve*, deceased, commissioned Messenger of the Lord Jesus Christ, by Voice of Words from on high,

What

What was from Eternity.

An Epistle concerning the only true God, of his glorious Throne, and the pure Creation, from that which is false.

MY spiritual Friends, and beloved Brethren, in Things of Eternity, being inspir'd in some small Measure with the Original of all divine Delight, it being my principal Work, designed from the Most High, what I receive from the Lord Jesus Christ, who is the eternal Being, that I freely declare unto you. :

Now I know you that are spiritual indeed cannot possibly despise the Letter called the Book of the Scriptures, or visible Records of invisible Eternities ; why, because you know that without Words it is impossible to demonstrate Things to one another ; therefore I shall nominate the Letter before I speak the Mind of the Spirit.

This Epistle is to you, which are made capable to comprehend all Opinions or high Notions that are or shall appear to be, because your Spirits are made virtually one with Eternity itself ; but not essentially one, for then there would be no Distinction between the Former and the formed ; for this I would have you to understand, that the Creature, Sun in the Firmament, is a distinct Body or Circumference, about the Bigness of a square Chamber, whatsoever lying Sophisters, by their Imaginations, tell you to the contrary ; from the Lord I know it to be Truth.

Now you know that the Body or Essence of the Sun always hath its Abode where it is fixed, ever running its Course round the Firmament called Heaven, where it remains in its Essence till Time is no more ; also you know that virtually it giveth
forth

forth its Light, Heat, and Strength, into natural Things, that seem to be absolutely dead ; which natural Vertue occasioneth Life and Joy in the essential Body of the Sun, to all sensible or rational living Creatures. So likewise it is with the invisible Son of God, the eternal Creator ; for he is a distinct glorious Being, by Vertue of his Word, fixed, as it were, (in respect of his bodily or personal Presence) in the invisible heavenly Glory, where elect Angels remain until Time be swallowed up in Eternity. And virtually, motionally, or spiritually, from his glorious Body, shineth all glorious Light and heavenly Life, into the Spirits of elect Men and Angels, ever retaining his essential infinite Glory in himself to himself, that the uncreated Being of Beings may remain in his distinct decreed Form or Center to Eternity ; that uncreated Glory may glory in its own eternal Glory, and the created Glory may glory not in itself, or any Light or Life within itself, but in the Glory of its Creator, who is the Fountain of all Light, Life, and Glory, visible and invisible.

That which is to be treated upon in this Epistle is, *What there was from Eternity : Whether there is any other World, or created Being, or Place, besides this : Also, What the true Creation of God is, from the lying Imaginations, which is the Devil in Man.*

In the xith of *Hebrews*, Verse 3, it is thus written : *Through Faith we understand that the Worlds were ordained by the Word of God, so that Things which are seen are not made of Things which did appear.* And in the 13th, 14th, 15th, and 16th Verses of the same Chapter, are these Words : *And they confessed that they were Strangers and Pilgrims on the Earth ; for they that say such Things declare plainly that they seek a Country ; and if they had been mindful of the Country from whence they came out, they had Leisure to have returned ; but now they desire a better, that is, an heavenly one ; wherefore God is not ashamed to be called their God, for he hath prepared for them a City.* Compare these Sayings with the xivth of *John*, 1st, 2d, and 3d Verses, and there you may see, that have the single Eye of the heavenly Glory within you, who this God is that hath prepared that heavenly City, Place, or Kingdom of eternal Glory, chiefly for you which own no other God nor Father, nor eternal Spirit, nor Creator, nor Being of Beings, but the
Lord

Lord Jesus Christ alone; that Man of all immortal Crowns, of eternal Glory, infinitely transcending all Heavens, Angels, and Men, who, in the Days of his creaturely Condition, said unto his Chosen ones, *Let not your Hearts be troubled; ye believe in God, believe also in me. In my Father's House are many Mansions; if it were not so I would have told you. I go to prepare a Place for you; I will come again, and receive you to myself; that where I am, there ye may be also.* And in the last Chapter of the Prophet *Isaiab*, the first Verse, *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool.* And in the first of the *Acts*, and the 11th Verse, it is thus written: *Ye Men of Galilee, why stand ye gazing into Heaven; this Jesus which is taken up from you into Heaven, shall come as ye have seen him go into Heaven.* And in the 23d Chapter of *St. Matthew*, Verse 22, *He that sweareth by Heaven sweareth by the Throne of God, and him that sitteth thereon.* I might mention many other Records in Scripture to this Purpose, but I have spoken too many already, to those dark Lights which disown any God, or Scripture, or Glory to come, or Immortality, after the dissolving of this Mortality; but Glory of an Immortality of Eternity, which is in them already, and yet after Death they are utterly ignorant whether they shall have any Being at all, mortal or immortal, but blindly suppose an eternal swallowing up into an unknown glorious Being, or else an eternal ceasing to be.

I know unto you that have received the spiritual Oil of divine Faith, in the Truth of holy Writ, which is quoted from the visible Record of Scriptures, is sufficient to prove that there is another created World, or residential Place of Glory, besides this, where the glorious Persons of God, elect Men, and Angels, shall solace themselves together, to all Eternity.

Again, You may understand the Throne of God's Residence in Immortality is no Ways like this Foot-stool of his Majesty; for we know that this Global World is enclosed all with a Firmament, as with a brazen Wall. And why think you is it so? Truly and chiefly to keep within its own Kingdom the dark Imagination of angelical Serpents, that they may only pry into the Secrets of all Things within this Orb. But as for the new Heaven and new Earth, above the Stars, it is
a Place

a Place of Glory, suitable to a God of Glory: I mean in respect of its Height, Length, Breadth, or Compass, it is of an infinite unmeasurable Vastness. For it must needs be so; Why? Because in the Place of the eternal Being's Glory, there is no *Sun, Moon, nor Stars, nor Firmament*: And where there is no Firmament, there is no Bounds; for you acknowledge the Creator to be boundless, and so is the Kingdom of Glory, where the Residence of his immortal Person is eternal. In the 21st of the *Revelations*, at the 23d Verse, it is thus written, *And their City hath no Need of the Light of the Sun, neither of the Moon, to shine in it, for the Glory of God did lighten it, and the Lamb is the Light of it.* And in the last Chapter, and the 5th Verse, *And there shall be no Light there, and they need no Candle, neither the Light of the Sun; for the Lord giveth them Light, and they shall reign for evermore.* And this by the Way.

There is not any Thing can reign eternally, but that which is a distinct Glory in itself; and there is no Glory, or Excellency whatsoever, whether mortal or immortal, can possibly have any sensible Being, without a distinct Form, to possess its Glory in.

Moreover, The Residence of Glory, of necessity must be a Throne of infinite Circumference: Why? Because if it were inclosed as this World is, then, instead of spiritual Liberty, it would be a Place of Bondage, like unto this. Because the glorious Person of God, elect Men, and Angels, which of Motion are swifter than Thought, would be prevented from ascending, or descending in it, for Variety of spiritual Glories, according to their divine Natures. For you know, that if our Bodies, within this lower World, were as swift of Motion as our Thoughts, our Spirits would then be in more Bondage than now they are, for want of Room to pass to and fro, according to their spiritual Motions; because if the World were ten thousand Millions of Miles in Height, Length, Breadth, or Compass, and no more, you know that a spiritual Body would ascend as swift as Thought, as if it were but one Mile, or Furlong only. So that now you cannot be ignorant, but that a glorified Body must have a Kingdom, and Throne of Glory,

of an infinite Vastness, according to its Nature, to display its Glory in, or upon, for its unutterable Satisfaction.

Again, You know that it is the Nature of the Spirit of Reason in mortal Men, to desire to know the Height, Breadth, Length, or Compass of the World it resideth in; and because it cannot attain to its Desire, therefore it is unsatisfied. So likewise you may understand on the contrary, that it is all spiritual Satisfaction to the Nature of divine Faith, or Truth, in the spiritual Bodies of Men, in the World to come, not only because they have no Desire in them, to know the infinite Vastness of that Kingdom of Glory they eternally are to remain in, but also because it is incomprehensibly beyond all Desire in the Creature of the Knowledge of it.

Again, Some may say, if there be such a Place of infinite Glory, for the Persons of God, elect Men, and Angels, eternally to inhabit in, (the which cannot be denied, according to your Scripture-Arguments) our Desire (if known unto you) is to know, *Whether the infinite Place of heavenly Glory was in that Condition it is now in from Eternity; or, whether the Creator, by the almighty Power of his Word speaking, formed it of nothing, or made it from or by a Word speaking only?* To this great Query, from the Gift of the infallible Spirit of divine Glory, I answer; in respect of the infinite Vastness of the Place of Glory itself, it was eternally so; but in respect of its created Form, it had a Beginning to itself. My Meaning is plain, and easy unto you, which are strong in the true divine Faith of the true God. The Substance of Earth and Water, or a Place and Being for its Residence, must needs be from Eternity, in the Presence of the eternal God; so that I would have you clearly to understand that it cannot possibly be otherwise, but that that infinite Place, which is the Throne of God, and this finite Being or Place, which is the Foot-stool of his Majesty, was from Eternity, in respect of their Substances and Residences, only they were in themselves Matter both dark and senseless, and so without Form, and void: But on the contrary you may understand, that the uncreated or glorious Power, or Essence of God, was alone, in respect of any Creature's visible living to themselves in his Presence, for his heavenly Society, for the
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Manifestation of his infinite Wisdom, Power, and Glory, for those angelical Creatures, that should be formed by him, of that dark Substance, or senseless Earth aforesaid.

Again, But you may also understand, that the divine Form, or Person of the Creator, in its own Nature, was of an immortal, bright, burning Glory, both within and without; and in respect of his divine Vertues, the holy Spirit of fiery Faith, and burning Love, and all other spiritual Excellencies, did essentially reign in his heavenly Form, infinitely overflowing like unto a Christal clear Fountain, with all Variety of new heavenly Wisdom, and transcendent glorious Delights, to solace himself withal. I hope in Time that all the Chosen ones of the Most High shall clearly understand that it is impossible for God, Man, or Angels, to possess any Joy or Glory at all, unless they have a distinct Form or Body of their own, from all other Forms, sensibly to enjoy that Glory unto themselves. I do not deny, but through Union of Spirits also, there is unutterable Joy and Glory in one another; but I utterly deny that any Spirits are essentially one, or that there are any sensible living Spirits without Forms, to display their Life in, or ever shall be, whether mortal or immortal, visible or invisible.

Thus ye blessed Ones of the Most High, by the single Eye of your most holy Faith, you are made to see that your God, from Eternity, was a glorious distinct Form or Person, in Form like unto a Man, before he became a Man, or took on him the Form of a Servant, or a Man: As it is written in the Second of the *Philippians*, *Who being in the Form of God, thought it no Robbery to be equal with God, but he made himself of no Reputation, and took on him the Form of a Servant, and was form'd in the Shape of a Man.*

Thus you may see that the only wise God, the Lord Jesus Christ, was an immortal Form, before he became a mortal Form of Flesh, Blood, and Bone; and although the Immortality of his divine God-head, with the Brightness of his glorious Form, was wholly transmuted, or mortalized into the Condition of a spotless Man, or Creature; yet the visible Form of his former invisible Form, with the Purity of his divine Nature, was never changed, nor possibly could be.

But to go forwards to the Point. Wherefore this serves for the Reproof and Condemnation of that grand Error, naturally flowing from that lying Imagination of Men, which is as old as the evil imaginary Angel himself, concerning Creation; (that is to say) *That to create or form a Thing, is to make it by a Word speaking, without any Matter or Substance at all.*

Further, And if they were convinced to acknowledge, according to the Truth of Scripture-Records, that God formed Men and Angels, and all other Creatures that he had made, of material Earth and Water, or any Thing else; yet they suppose that those Substances of Earth and Water, were not in the eternal Presence of God; but they say, that God, by the Power of his Word speaking, made them of Nothing. *Behold*, this is contrary to Faith, yea, and Reason itself. Why? Because then this will follow, that Earth and Water must needs be the Creator, or divine Being itself; and so, by the Sequel, there is no God at all, but Nature; and so all Things that appear to be, were from Eternity, and will so remain to Eternity. There is no avoiding these Absurdities.

Again, If Men were ashamed of this their Error, and shall confess, that from Eternity there was a Creator of a spiritual Substance, then without all Contradiction, from Eternity, there must of necessity be a residential Place, or Being, for the God of Glory to display his essential Life or Glory in, or upon.

Therefore Earth and Water, and its Place of Residence, must of necessity, from Eternity, be in the Presence of God, they being distinct in their Substances, from his glorious Essence, or divine Person.

So that now, by the divine Speakings of God in you, according to holy Records, you may easily understand, that the Creator formed all Things, or Creatures, in both Worlds, of some Matter, or Substance; and that without Materials of Earth and Water he created Nothing that is made, neither possibly could.

Again, You may understand also, that it is the very Nature of that unclean Spirit, the Devil in Man, to imagine a Creator and a Creation, quite contrary to the Truth of divine Records, utterly abhorring that God and his Creations in the least Measure

sure can be made manifest to his Creature. But the imaginary Devil in Man loves to hear, and speak of a Creator, and of a Creation, and of a heavenly Glory, and of a hellish Misery, that no Man can possibly be capable of in this Mortality to comprehend the Truth of any such Things; or at least, if any thing to this Effect may be known, they affirm it only makes a Man happy in this Life, but whether there is any certain Knowledge of any Thing that shall be after Death, this they utterly deny: Why? Because as yet the true divine Light of the true God hath not shined into their Understandings, as to the Assurance of eternal Life; for I assure you, from the ever-living God, that in what Soul soever the eternal Being shineth in Life unto Life eternal, in some Measure the Things of Eternity that shall be after Death, or when Time is no more, is manifested unto that Soul. But indeed, (for the most Part) the Cause why Men remain dark in this great Secret of Things of Eternity is, because they are under the Power of some secret Lust or other, which they love as their Lives, not heeding that *the Wages of Sin is Death* Eternal, and the *Fruit of Righteousness is Life* Eternal, both manifesting their Effects in due Time. I could speak more of the Folly of this Error in Men, of their imagining of God's creating the *two Worlds* of Nothing; but it being so ridiculous, it is not worth the while, and I know a few Words are sufficient to the Wise.

Again, You which have received the divine Faith, and pure Love, of the glorious Spirit of the Lord Jesus Christ, unto Life Eternal, may know that this is the true Meaning, or Mind of the Spirit of the eternal Being, in the Word [*creating*] (that is to say) that the glorious God, by the Power of his *Word* only, speaking into, or unto, those senseless Substances of Earth and Water, immediately from thence to produce what several Natures he thinks fit, and Forms suitable to their Spirits or Natures, and yet to retain his own divine Nature and Form to himself, distinct from all those Natures and Forms that he hath made; and yet all those created Spirits are pure also in their Kinds, though they are of Variety of Natures to each other.

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Again, The Power of Creation, or Transmutation, lieth in the new creating, or changing the Condition of Things already created. *As for Example*, God, for his Prerogative, Will, or Pleasure, to manifest the Glory of his infinite Power, either by eternal Condemnation, or Salvation; to transmute the most glorious *Angel* in Heaven; to become the chiefest *Devil* in Hell, or in Flesh; and to convert one of the greatest *Devils* by Nature on Earth, to become one of the most glorious *Saints* in Heaven. *Cain* and *Mary Magdalen* shall bear Witness to what I have written, in due Time, of this Particular.

Again, If you understand the infinite Power of a Creator making all Things new, by the Power of his Word or Decree, and his turning the Bodies and Souls of Mankind into Dust again, from whence they were taken, Is it not a wonderful new Creation, in the last Day, or End of Time, for the Creator, by the mighty Power of his decreed Word-speaking only, though there be ten hundred Times ten hundred thousand several Spirits mix'd together in the Dust of the Earth; yet to make every Seed, or Spirit, to bring forth its own Body, or Form, that he lived and died in? (that is to say) He that had the divine Seed of God remaining in him, shall appear with a glorious Body, like unto his God to Eternity; and he that had the unclean Seed of cursed Imagination remaining in him, shall appear with a Body of nothing but spiritual Darkness, of unspeakable Misery, for everlasting. *As the Tree falleth, so it lieth.*

Again, Is it not a wonderful Thing, for the God of Glory, of the same Lump, to create one Man, to be of his own divine Nature, and Form, and in due Time, to make him eternally glorious like unto himself; and to create and form another Man, to be of a contrary Nature, nothing but Darkness of Shame, and Confusion of Face, or Spirit, for everlasting? So much concerning the true Creation of God.

Again, Notwithstanding the dark imaginary Spirit of Man, by taking thought never so long, cannot possibly make one Hair, either white or black, to cover his Head if it were bald: Yet he can teach his Creator a Creation beyond the Wisdom of God himself; a Creation which cannot possibly be. For
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he is so wise in his own Conceit, that he imagines, if he had been the Creator, he could have made Materials of Earth and Water of nothing at all, even by the Power of his own Word speaking only, as well as have formed what he pleased of those Materials afterwards : Or that he could have formed it only by his Word speaking, without any material Substance at all. Thus being shut up in utter Darknes, he calls his very Reason the divine Nature of God, when God knows he nor no mortal Man else hath any pure Reason at all ; but his Understanding is all Confusion, in respect of knowing any thing of the Matter, or Manner, of the true Creation of God, or any eternal spiritual Things, which as yet are invisible to Mortals, but visible only to *Moses, Elias, Enoch*, and the elect *Angels*, in the personal Presence of the Lord Jesus Christ, God-Man, or Man-God, blessed for ever and ever.

Again, For want of the true discerning of the divine Voice of the Holy Spirit of the true Faith, to distinguish between the Voice of God's Spirit, and the Voice of their own unclean Spirit, the Devil in them ; they call God the Devil, and the Devil God ; and so they being left, willingly are ignorant of any other World, or God, or Angels, or Glory to come, but what is within this World only. The which Orb is but the Foot-stool of our God, it being but as a Mole-hill, to a mighty Mountain, in Comparison of that eternal Kingdom of Glory, which is above the Stars, without the Glory of this perishing World. *Wherefore*, because they are reserved under the Guards of eternal Darknes, from this their utter Darknes, they judge themselves only in the eternal Light, and blasphemously call themselves, who are mortal Dust, *Eternity, everlasting Love*, or *I am*, and there is *none besides me*, or one *pure Being*, with the *Creator*, wholly taking all the glorious Titles of the Eternal Majesty upon them, who by no Means will give his Glory to Men or Angels, either of his Nature or his Names.

Again, If a Man talks with these high flown Atheistical Notionists, concerning Knowledge of any God at all, or of a Life to come, they abhor it, because it is hid from them. But they love to speak, or hear of an unknown God, which they call an infinite, invisible, incomprehensible Spirit, which

(as they say) is essential in all Places, and all Things, at once; and seeth all Things, heareth all Things, and understandeth all Things particularly, and yet hath no *Eyes* to see, nor *Ears* to hear, nor *Spirit* to understand any Thing at all, through any distinct Form, or Person of his own. This is the blind Reprobates World, or imaginary God, only of bare Words, who are left under eternal perishing Darknes.

And so much concerning what was from Eternity, with a true spiritual Distinction between the true Creation and the false, and the true God and the false God.

A gene-

A general Treatise of the Three Records, or Dispensations.

Written in the Year of my Commission, received by Voice of the Lord Jesus from Heaven, 1651, and in the 27th of July, 1652, by Revelation from the Man Jesus, my God alone; unto all the Elect, that look for the Appearing of the One only, immortal, invisable, wise God, and alone eternal Father, the Lord Jesus Christ, God, blessed for ever, of all the Elect, Men and Angels. By John Reeve, and the Holy Spirit's true Minister of the third and last Dispensation of the Lord Jesus, unto all the Elect World.

THERE are three Dispensations, or Commissions of the Lord, unto the Elect World, and but three. The *First* of *Moses* and the Prophets. The *Second* of *Jesus* and the Apostles. The *Third* and last are the *Two Witnesses* in the Eleventh of the *Revelations*: Who are the true Ministers of the Holy Spirit, revealing or declaring the Mind of God, the Man Jesus, unto all the Elect World, who are the Seed of the Woman, the Children of Faith, which is the divine Nature of God.

Again, I declare by Revelation from the Lord Jesus, that all the Lord's Commissioners have Power given them to bless, or to curse, and it is so; therefore it had been good for them that are left to despise them, that they had never been born.

Again, The three Commissioners, and they only, are Christ's Witnesses, because they have the Gift of the Holy Ghost, or Spirit of Revelation, to interpret the Scriptures; therefore all that are saved, shall bow unto the Revelations of God in them.

Again, I declare from the Lord Jesus, that all the Prophets, and Priests, that were in the Time of *Moses*, were Liars, except they were called of the Lord, as *Moses* and *Aaron* were, or were called by Succession from them; therefore it is a most

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dangerous Thing for a Man to take upon him the Place of a Prophet, a Priest, or Levite, or Minister, without a Commission from the Lord. What do they, but offer strange Fire unto the Lord, as *Corah*, *Dathan*, and *Abiram* did, before they were called to the Office, by God's Commissioners, and bring a Curse upon their own Souls? Remember *Jezabel's* Prophets: Were they not cut in Pieces for drawing the Princes Hearts from the true Worship of the living God? And this their Ignorance of God was, because they went before they were sent. Therefore lying Prophets, for Silver, are in a perishing Condition, with all the Scripture-Merchants in the World.

Again, I declare from the Lord, that *Moses* was the first Prophet that wrote Scriptures by Commission from the Lord. (Note) By Inspiration from the Spirit of Revelation, God witnessing from Heaven, by Signs and Wonders, that his Commission was from the Lord.

Now the Commission of *Moses* was full of Ceremonies, Ordinances, and Shadows, concerning Things to come, very tedious unto the People. So long as the Commission of *Moses* and the Prophets continued, there was no Nation under Heaven had any Thing of true Worship of God, but the *Jews* only, and those that joined with the *Jews*; because the Oracles of God were committed to the *Jews* only. *Salvation is of the Jews*, as it is written.

Again, I declare from the Lord Jesus, that the Law of *Moses*, both moral and ceremonial, with all the Jewish Observations, or Worship whatsoever, did belong to the *Jews* only; and this their Worship continued until Christ, and no longer, who was the Giver of the Law, and the Fulfiller of that Law only, and the putting down that Worship, and observing of the Law of *Moses* for ever. Therefore accursed be that Man that sets up the Worship which God pulls down, or pulls down that Worship which God sets up, until God remands it himself; for that is adding and diminishing of the Word of God, in the Book of Scriptures.

Again, I declare from the Lord, that the Sword of Steel did belong in *Moses's* Commission to the Nation of the *Jews*, and never to be used in the two Commissions following, by any that profess the Faith of Jesus, being utterly unlawful by
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the Command of God, the Man Jesus, in his second Commission.

Again, I declare from the Lord, that God never revealed to *Moses*, nor any of his Prophets, in what Manner his Worship should be in the second Dispensation, by Jesus and the Apostles, because he will have all the Honour; therefore by his own Wisdom his Counsels are unfearchable, and his Ways past finding out.

Again, I declare from the Lord, that every true Commissioner hath the several Manners of the Worship of God committed unto his Charge, to declare unto Men, and that when the *second* Commissioner declares his Message of Worship from the Lord, then the Worship of the *first* Messenger is ended, never to be more. So likewise when the *third* and *last* Commissioner declares his Message of the Manner of Worship of God, then is the *second* Commission ended likewise for evermore. Thus every Commissioner is to mind his own Charge only, and and to be faithful in his Trust, having nothing to do with one another's Commission, concerning the Worship of God, but to be faithful unto God, in all Things committed to their Charge, that they may give up the Account of their Stewardship with Joy, receiving that Reward, or Crown of Glory, with the Lord Jesus, in his everlasting Kingdom.

Thus *Moses* was faithful in all his House, with the Prophets, in the Time of the Law, unto the End of their Commission, all of them suffering Persecution for their Message-sake, and some of them Death itself.

Again, I declare from the Lord, that the *Jews*, long before the Commission of Jesus, appeared, persecuted, and put to Death the true Commissioners, and Interpreters of the Law of *Moses*; and when they had so done, they got up into *Moses's* Chair, not being sent, but by Violence, and so became the Scripture-Interpreters, that was given to *Moses* and the Prophets only; and finding that being the Lords of the Letter of Scripture, and skilfully merchandizing them, great Honour and Wealth came thereby, making them equal with the Princes; they took Counsel together, and made a Decree, that none but the Learned only should meddle with the Interpretation of Scripture.

Thus the *Jews* put the true Prophets to Death, that declared the Message of God freely; and then their Children painted the Sepulchres of the Prophets, and set up their Writings by a Law, because of the Glory that came thereby. Thus these Scripture-Usurpers sat like Kings, in *Moses's* Chair, uncontrollable, as if they were the Lord's Commissioners, until the coming of Jesus and the Apostles.

Again, I declare from the Lord, if the *Jews* that sat in *Moses's* Chair had been Interpreters of the Law by Commission from the Lord, then would they have known the Law-Giver, the Lord Jesus, and have yielded Obedience to him, as *John* Baptist did, he being the true Messenger of the Lord; but quite contrary, Devil-like, being of their Father the Devil *Cain*, who slew the first *Abel*. So the Children of *Cain*, the learned Scribes, and Pharisees, slew the Lord of Life and Glory, the Heir of all Truth, that the Inheritance of the Interpretation of the Letter of the Scripture might remain in the Possession and Power of the Learned for ever. But Jesus, whom they slew, did often confound them out of the Mouths of unlearned Babes and Sucklings, by the Power of his Spirit. As it is very hard for a rich Man to enter into Life, and that very few of the Rich will be saved, because Riches blind the Eyes of the Understanding; so will it be as hard for a learned Man to be saved, because Learning draws forth the Pride of the Spirit of Man, making it incapable of the Voice of God's Spirit, charm it never so wisely. Woe unto all learned Men, especially if they be rich, for Learning and Riches are the Snare of God, to draw Men into eternal Perdition.

Again, I declare from the Lord Jesus, the Man of Glory, and my alone God, and eternal Father, that when this Jesus gave the *second* Commission of the Preaching of the Gospel, then all Observations of the Law of *Moses* were of no Use for ever; whether Circumcision, or the Jewish Sabbath, or New-moons, or Tythes, or any Sacrifices under the Law whatsoever; because all Worship of the Law of *Moses* were but Types and Shadows of the Worship in Gospel of Jesus; therefore all that are gone back to the Law of *Moses* are under the Curse, as it is written, *Cursed be every one that continueth not in the Law, to do it perfectly.*

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Again, In the Commission of the Gospel of Jesus, given unto the Apostles of Jesus, there were Ordinances also for Baptism, breaking of Bread, preaching the Gospel in Season, and out of Season, meeting together the first Day of the Week, not observing it as a moral Sabbath, but as Wisdom directed them for Conveniency, once a Week, for the Consolation of one another. They met upon the first Day of the Week, which is called the Lord's-Day, because God upon that Day rose from the Dead. Not but every Day is a Sabbath, or Lord's-Day, unto true Christians; for he that is entred into Faith, is entred into his Sabbath, having rested from the Works of the Law, from all ceremonial Observing of a Sabbath-Day, or any other Ceremony of the Law of *Moses* whatsoever. As God entred into his eternal Sabbath's Rest, the seventh Day, (as it is written) when he had finished the six Days Work of Creation, by the Power of his Word-speaking. So that Faith is the true Sabbath of all the Elect, who walk not after the fleshly Worship of Men, in observing a Sabbath-Day, or the like, but are led by the Spirit of God, the Man Jesus, to offer a spiritual Sabbath of Faith, and Love to God, all the Days of their Life; which is a full Testimony to their Souls of their keeping a spiritual Sabbath with their God, the Man Jesus, eternally in the Heavens. But the Sabbath of the Reprobate Hypocrite is a visible Day, as *Sunday*, or the like, sometimes doubting whether *Sunday* is the right, or *Saturday*. Thus they are to seek of the Sabbath, concerning the Day, and so of their God; for they that are ignorant of the true Sabbath, must needs be ignorant of the true God.

Thus all the Worship of the several formal Hypocrites is all outwardly, to the vain-glorious fleshly Eye, and in Bondage to Sin, therefore under the Curse and Wrath of God for ever; because God hath not revealed unto them that spiritual Sabbath of Faith, to purify their Hearts from all Unrighteousness, making them to understand that Obedience is the Sabbath that God requires, and not Sacrifice. God's Sabbath is Obedience, and the visible Sabbath is Sacrifice. Woe unto all that despise this Truth! it had been better they had never been born.

Again

Again I declare, by Revelation from the Lord Jesus Christ, that his second Dispensation, or Commission* of God given to the Apostles, with all the Ordinances contained in that Dispensation, continued no longer than the putting to Death and banishing of the Commissioners in the ten Persecutions, which continued about 300 Years, since that Time (it being 1350 Years) I declare from the Lord Jesus, there hath not been one true Interpreter of the Mind of God in the Scriptures, to preach the everlasting Gospel of Jesus Christ, by Commission from Heaven, unto the Seed of his own Body, the Elect; but they have all climbed up the wrong Way; idle Shepherds, that the Lord never sent, therefore few of them will be saved in the Day of the Lord. What are they but spiritual Witches, blind Leaders of the Blind, therefore both must needs fall into the Ditch; Children of *Cain*, and Merchants of the Word of Life, almost all of them Despisers of the Spirit of Revelation, which is the only Testimony of a true Messenger of the Lord.

Woe unto them that have gone the Way of *Balaam*, loving the Wages of Iniquity; for any Man to preach or prophecy, without a Commission from the Lord, is but a Work of Iniquity. For how can he preach unless he be sent; for the Lord is one with those that he sends, giving them Power to bless all those that receive their Message, and to curse all those that shall despise it. This is the Power of every true Commissioner or Messenger of the Lord Jesus Christ; and whosoever hath not this Power in his Commission, was never sent of the Lord. No earthly King giveth a Commission to his Servants, but this Commission is powerful to all them it concerns.

Again, the Apostles Commission and Ordinances being finished in the ten Persecutions, then the Children of those that put them to Death took Possession of the Apostles Chair, as the Children of the Jews took Possession of *Moses's* Chair, when their Fathers had put the Prophets to Death; and when the Apostles were put to Death, their Children that put them to Death painted their Sepulchres, setting up their Writings by a Law, *that none but the Learned only should be the Scripture Interpreters*; and so it hath continued, where-ever the Scripture came, almost to this Day; the Magistrates and Ministers
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joining together to maintain the Power of the Scriptures in the Hands of the Minister, by a Law from the Magistrate ; which Minister is to the Magistrate a false Prophet. When these Scripture-Merchants had purchased to become the Scripture-Interpreters, by the Blood of the Apostles, then did they piece the old Cloth to the new, and so made the Rent worse. They have so mixed the Writings of *Moses* and the Apostles together, both in Books, Chapters, Lines, and Words, throughout the two Testaments, that no Man can find the Truth, but by the same Spirit that spake them, by the Mouths of the Prophets and the Apostles.

Again I declare, that all the Ministry that was, or is grounded upon Magistracy, since the coming of Christ Jesus in the Flesh, and since the Commission of Jesus to the Apostles, are not of the Lord ; the Lord sent them not, it was the Magistrate, their Lord, sent them ; therefore their Reward is from him, which is the Penny of this World only.

Again I declare from the Lord, that no Magistrate did ever own any of the Ministers or Prophets of the Lord, as to establish their Ministry in their Dominions, but those Commissioner-Magistrates under the Law, in the Time of *Moses* ; therefore the Magistrates, in the Time of the Apostles, not being Commissioner-Magistrates of the Lord's, instead of owning the true Apostles of the Lord, they persecuted them to the Death ; like unto those Gentile, Heathen, Non-Commissionate-Magistrates, in the Time of the Law, as *Pharaoh*, and such as he was. Neither did the Apostles own the Magistrates for the Defence of their Ministry, knowing that the Lord had not sent them, nor appointed them to receive it, but had left them to persecute it, to their own Destruction, for ever. Neither will any Magistrate own any Ministry, so long as the World endureth, but a Ministry of his own setting up ; for the Lord hath left them in Darkness, lest they should be converted, and he should heal them ; as it is written, *Which of the Rulers have believed on him ?* Again, *The Kings and the Rulers take Counsel together against the Lord and his Anointed,* And the Apostle Paul saith, *The Princes of this World have nought in him.*

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The Apostle speaks as tho' there would very hardly one Prince or Ruler be saved (since the coming of Jesus) in the Day of the Lord; because, instead of yielding unto Christ's Cross, that he may reign over them, they themselves reign like Gods and Kings over their poor Brethren. Therefore in that Day my God, the Man Jesus, will say, *And those mine Enemies, whether great or small, that would not that I should reign over them, bring them, and slay them before my Face.*

Again I declare, by Revelation from the Lord Jesus, that the two Witnesses spoken of in the eleventh Chapter of the *Revelations*, is the third or last Dispensation, or Commission of God, unto the elect World; and that *John Reeve* and *Lodowick Muggleton* are those two Witnesses or Ministers of the last Commission of the Holy Spirit, unto the End of the World.

Again I declare from the Lord, that this Dispensation of the Holy Spirit hath no Ordinances or Observations annexed unto it, but is all spiritual; neither is there any visible natural Signs ty'd unto it, nor Wonders, to satisfy Devils that this Commission is from the Lord; only this Commission being only spiritual, as it is written, *And if any Man will hurt them, Fire proceedeth out of their Mouths, and devoureth their Enemies*; for God hath put the two-edged Sword of his Spirit into their Mouths, that, upon their pronouncing God's Curse upon their Enemies, the Fire of God's Wrath seizeth upon their Spirits, to all Eternity; because they that despise them have sinned against the Holy Ghost; because we only are the Ministers of the Holy Spirit, to declare unto Man what is the Worship indeed that God requires of his Elect, until the Coming of Jesus Christ.

Again, God hath honoured them with the Spirit of discerning his Elect, that, upon their pronouncing of them blessed, they increase in Understanding of the Scriptures, from the Holy Spirit, and are blessed to all Eternity.

Again I declare from the Lord Jesus, that all visible Forms of Worship that are now extant in the World, is not by Command from the Lord, but it is the Invention of Man's Imagination, from the Letter of the Scripture; therefore as acceptable unto God as the cutting off a Dog's Neck.

I declare

I declare again from the Lord, that the visible Worship that now is in the World, set up by Magistrates and Ministers, whether publick or private, it is so far from being by Commission from the Lord, that it is the chief Occasion of all Wars, and many other secret Wickednesses, committed under Heaven.

Thus all that are not quite blind, through the long Custom of the false Prophets or Priests, set up or countenanced by the Magistrate, may clearly see that none of them are by Commission from the Lord, but false Shepherds, that went before they were sent; therefore but few of them will escape the Vengeance of eternal Fire in the Day of the Lord.

Again I declare from the Lord Jesus Christ, God alone, blessed for ever, that the Worship that now is, and shall be to the End of the World, (*Note*) it is to hearken what the Holy Spirit saith unto the Soul, and to yield unto it, and in so doing thou shalt never want Peace. Thou shalt hear a Voice behind thee, saying, *This is the Way, walk in it*; hearken unto that Voice, and yield Obedience unto it, and thou shalt see eternal Life abiding in thee. This is the Voice of God from Heaven, called the Spirit of Faith, or Revelation, filling the Soul with pure spiritual Love, Patience, Meekness, and all other Vertues of the Holy Spirit; which Holy Spirit is the only Minister or Teacher of all the Elect, unto Life Eternal, even to the End of the World. They that are led by this Spirit, they are kept from the committing of Sin; I do not say they have no Temptations or Motions of Sin from their own Spirits, but I say the Spirit of Faith purifies their Hearts, giving them Power against those Motions or Temptations of the Flesh; and so their Bodies and Spirits being kept pure, are fit Temples for the In-dwelling of the Holy Spirit. For all that are born of God know the Voice of his Spirit, and have this Power over Sin, as I have declared; for the Spirit of Jesus is one and the same in all his Elect, only in a greater Measure of understanding the Word of God in the Scriptures to some than to others, especially to the Commissioners, who are sent to declare his Mind unto the Elect; as it is written of *Peter, When thou art converted strengthen the Brethren*. Thus God's Commissioners have a greater Measure of his Spirit than private

Christians, because they are made publick, and appointed to greater Sufferings than those that are private Believers. Again it is written, *My Sheep hear my Voice, and they follow me*; that is, the new-born Elect know the Voice of God's Spirit, and so are made obedient to his Voice, and a Stranger they will not follow. The Stranger is the Voice of Reason, which is the Voice of the Devil, that would draw the Soul from the Voice of Faith, which is the Voice of the Spirit of God, in all the Sheep of Christ.

Again, This blessed Spirit gives Power unto the Elect to shew Mercy unto their greatest Enemies, yea, and to forgive them, although they should kill them; and gives a Man Power to leave all Vengeance unto God, unto whom only it doth belong.

Again I declare from the Lord, all that are of this Faith are of one Spirit, and have Power given them to love one another as their own Soul; yea, they have all of them Power given them to lay down their Lives for this their Faith, because it is the Faith of the holy Prophets and Apostles, the true Faith of Jesus, the Power of God unto Salvation; this is that Faith that keeps the Soul spotless, from lying unto his Neighbour, and from all other Unrighteousness whatsoever; the which no other Churches nor Opinions in the World do, but will lie unto one another for Gain, but this Church of Christ.

Once again from the Lord I declare, that this Church of Christ only being the elect, they only have the Spirit of Revelation of the Mind of God, always increasing in the Spirit of the Scriptures, and are God's only Lights in this World, and those that are appointed of God as his Judges over all their Enemies, both great and small, in the World, that despise the Spirit of Revelation. (*Note,*) Again I declare from the Lord, that none can understand what God is, nor what the Devil is, nor what is after Death, nor whether ever their Bodies appear any more, nor no invisible Thing, but by the Spirit of Revelation; which is the Voice of God, leading his own elect Sheep and Lambs into all spiritual Pastures; whilst unbelieving Lions, (*Note*) that despise this Spirit, are hunger bit, yea, and sent empty away of all spiritual Consolations.

Again I declare from the Lord, that all that have this Spirit of Revelation, or Faith in the Man Jesus, they know that there

there is no other God but the Man Jesus, that in his Person only the eternal Father always lived, and that there was never any other God, or eternal Spirit, or Father, but this Jesus only, that Man of Glory, whose Goings-out have been from everlasting ; and that all the Names or Titles in the Letter of the Scriptures, of *Father*, or *Jehovah*, or *Melchizedech*, or *Jam*, or *Eternal God*, or *Eternal Father*, or *Wonderful Counsellor*, or *Prince of Peace*, or *Alpha and Omega* ; yea, and all other Names or Titles spoken of in the Law and Gospel, by the Prophets and the Apostles, and the two Witnesses in the Revelation, they are all attributed unto this Jesus, the eternal God, and Man of Glory, who is a distinct God, in the Person of a Man, from all Creatures in Heaven, and on Earth, from all Eternity, to all Eternity. Therefore they that have this Spirit of Faith, they cannot take the Sword of Steel to slay their Brother, because they know that Man is the Image of God ; neither can they go to Law with their Neighbour, whatever Loss may come thereby ; neither can they take upon them any Place of Honour from the Lords of this World, because their Kingdom is no more of this World than it was to the Lord Jesus, who came on Purpose to shew unto his Elect himself of his spiritual Kingdom of Glory. And when they had tasted a little of this spiritual Kingdom, from that Moment, instead of yielding to the Customs of Nations, to make them honourable, they were made willing to deny themselves, and to suffer Reproach with the Lord Jesus Christ, because they know there is no Way to the Crown of Glory with their God, but to drink the same Cup of Persecution and Afflictions as their Lord did before them. *The Servant is not greater than his Lord.* And this only is the Way of all the Elect, until the coming of our Lord Jesus Christ, the Man of Glory, God alone, blessed for evermore.

Again it is written, *There are three that bear Record in Heaven, the Father, the Word, and the Spirit, and these three are one.* (Note further,) There are three that bear Witness on Earth, *Water, Blood, and Spirit*, and these three agree in one. Now these three Witnesses on Earth, *Water, Blood, and Spirit*, are the three Commissions or Dispensations of the Lord aforesaid, which the Spirit of God hath written unto you

that are his Elect, for your Information and eternal Consolation. The *Water*, that is *Moses's* Commission ; the *Blood*, that is the Commission of *Jesus* ; the *Spirit*, that is the Commission of the *two Witnesses*, spoken of in the xith Chapter of the *Revelations* ; whose Commission, or Message from the Lord, is all spiritual.

Again, As for the three that bear Record in Heaven, the Mind of God in that Saying is this ; that God, in the Name of *Father*, *Word*, and *Spirit*, did in, or from Heaven, his Throne of Glory three Times bear Witness unto those Commissions on Earth aforesaid, by Signs and Wonders, that these three only were the Lord's Commissioners. According unto their several Dispensations did the Lord witness from Heaven, in the Hearts of his Elect only, that they were indeed the Prophets of the Lord. As for the Reprobate, because the Lord reveals it not to him inwardly by his blessed Spirit, therefore he always tempts his God, Devil-like as he is, for an outward visible Sign, to make him believe an invisible God. But the elect Believer is kept from tempting his God, being always made to wait for an invisible Sign or Testimony from the Spirit of God, whether the Commissioner or Prophet be from the Lord or no. He that believes makes not Haste, he is made to wait ; he only knows, that by entertaining of some Strangers has received Angels ; unto him only it is revealed what that Blessing is, unto those that are made to receive a Prophet, or Disciple of the Lord, in the Name of a Prophet or Disciple of the Lord Jesus Christ. Unto him alone it is revealed, that he, with the Prophets, shall inherit together a Crown of Glory in those Persons they now enjoy, being made like unto their God the Man Jesus, at his visible appearing in the Clouds in his everlasting Kingdom of Glory.

Again, Unto him only it is revealed what that Curse is that shall be upon the Souls and Bodies of all the Despisers of the Message of the Prophets of the Lord, to all Eternity.

Again I declare from the Lord, that it is revealed unto us only, that have received this Faith of Jesus, what Things shall be after Death ; we only are capable to know, that God, the Man Jesus, was in the Person of a Man before he became Flesh and Bone, from all Eternity. (*Note,*) Unto us it is known,

known, that there never was any Spirit without a Body or Person, because the Body or Person is the Form of the invisible Spirit, that can never be seen or known, but through a visible Body or Person, which is the House or Tabernacle of every invisible Spirit, in Heaven and on Earth ; so that a Spirit is an invisible Substance, yet nothing at all without its Form of Body or Person ; neither is the Body or Person any Thing at all without the invisible Spirit, which is the God, Spirit, or Life of the created or uncreated formable Body or Person. As the Soul and Body of Man is both one Person, and that one is nothing without the other, being both of one Nature, begot together, and so live together, neither of them living one without the other ; and so dying or falling asleep together (being both one Creature) until the Resurrection of their Death of Sleep from their Dust ; and so being raised, as they lived together before Death, being both one Creature, so shall they now after Death remain together in Glory or in Shame, to all Eternity.

So I declare from the Lord, that the eternal spiritual God the Father, (*Note*) always liveth in a spiritual Form of Body or Person ; the which Body, or spiritual Person, was the eternal Son of the eternal Father ; the which eternal Son is the holy City, or Tabernacle of Glory, wherein the Father, which is the eternal Spirit, hath his glorious Delight, from Eternity to Eternity.

Again I declare from the Lord Jesus, that this spiritual Person, or Body of God, that was from all Eternity, did convert itself into a natural Body of Flesh, Blood, and Bone, and so became subject unto Death ; and when it became a natural Body, the Father, which is the Spirit Eternal, and Godhead of the Body, which was the eternal Son, lived only in that Person. *For in him lived the Fullness of the Godhead bodily ;* that is, in his Body lived the eternal Spirit, God the Father, bodily ; because this natural Body was the eternal Son of God, which formerly was the eternal spiritual Body of God, (*Note*) the eternal Spirit from all Eternity ; therefore it is written, *the Word became Flesh, God became Flesh, and dwelt amongst us.*

The Word was the eternal spiritual Body, or Person, or Son of God, the eternal Father or Spirit, which, by its own

Power,

Power, became Flesh, or a pure natural Body, wherein the eternal Father only lived. And there was no other eternal Father in Heaven, or on Earth, but only in the Body of the Man Jesus, that dy'd, and rose again by his own Power, God, blessed for evermore.

This is that God, the Man of Glory, that descended by his own Power, from his Throne of Glory, into a pure natural Body; and after he had died, and rose again alone by his own Power, then did he ascend up in that pure spiritual Body, which was natural before he died, but now spiritual, by his rising from the Dead; and did glorify himself, with that same Glory that he formerly possess'd with his Father, the Eternal Spirit, to all Eternity.

Again, I declare from the Lord, what the Spirit hath revealed unto us, concerning the Glory that the Elect shall enjoy to all Eternity, and the Sorrows of the Reprobate to all Eternity.

As to the Elect, the very same Bodies, or Persons, with their Memory, and Senses of Flesh and Bone, wherein they lived or died, in that Truth of Faith [of the Lord Jesus, to be the only God.] I say from the Lord, those very Bodies of theirs shall be made spiritual, and glorious; brighter than the Sun, like unto the Person of their glorious God, the Man Jesus. And with their Eyes shall they see their God, Face to Face, and Body to Body, for ever; yea, we shall see him, and know him, as far as we possibly can be made capable of his spiritual Glory, as we see and know one another, in this Mortality.

Then shall their Thoughts, Words, and Deeds, be God-like for ever. And as the Person of God is an overflowing Fountain continually, of new infinite Pleasures, of glorious Delights, of unspeakable Joy, to all his Elect; so shall the Souls and Bodies of the Elect, as a Fountain, overflow with Variety of new Songs and Praises everlasting, World without End, unto the glorious and alone God, the Man Jesus, blessed to all Eternity.

Again, it is written, *There shall be a new Heaven, and a new Earth, wherein dwells Righteousness*; that is, the glorious Person of God, with the Persons of elect Men and Angels made glorious.

This

This new Heaven, and new Earth, are both spiritual, suitable to the Persons of God, Angels, and Men, that are therein.

Again, It is called a new Heaven, and a new Earth, because the Bodies of the Elect, that ascended into that Glory at the last Day, were never there before.

Again, The natural Bodies and Souls of the Elect are become a new Heaven, and a new Earth; because their Persons are glorious, both within and without, like unto the glorious Person of God, whose blessed Presence maketh all Persons or Places, Things or Beings, to become new and glorious, like unto himself, to all Eternity.

Again, It is called a new Heaven, and a new Earth, because all Things in this World wax older and older, as a Garment, unto an eternal Dissolution.

So that the Persons of God, elect Men and Angels, in that new Heaven, and new Earth, become newer and newer, younger and younger, in all unspeakable, new, and glorious heavenly Delights, for evermore.

Again, I declare from the Lord, That as a natural Body is never in its proper Center, but when it is fixed upon the Earth; and if the Earth or Place give way, the natural, or earthly Body, sinketh down also, let it fall never so deep: So the spiritual Body, when it is glorify'd in its own Nature, is its own Center. And the Nature of Man is to stand upon nothing, and to be as swift as Thought, and to ascend higher and higher, be it never so high.

Also the nature of it is to see and know one another perfectly, if we be never so far asunder, as if we were near at hand.

Again, the glorious Life and Liberty of a spiritual Person is this, That the Spirit is not shut up, nor barr'd within the Body, from motioning forth; which motioning is the Life of it, and is at present Liberty to all Eternity, to motion forth upon the Persons of God, elect Men, and Angels; for its Variety of new and glorious Pleasures everlastingly.

Again, From the Lord I declare what the Condition of the Reprobate is, and where it is. Thus it shall be to all Eternity; this whole Creation, as namely, the visible Heavens, above the

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Firmament, with the Sun, Moon, and Stars, shall vanish, and be put out as the Snuff of a Candle, never giving Light more; because the decreed Time of their Being is finish'd; they only being appointed for Lights of this Creation, or mortal World.

The Earth also shall be burnt up; (that is) all the Nature or Sap, which is the Heart of the Earth, shall be burnt up; with all natural Food remaining upon the Earth, and in the Sea, and in the Air.

The Sea, and all Rivers, and Water-springs, being dried up for ever, because their decreed Time is fully ended.

Then this World, or whole Creation, will become as a barren Wilderness, that is burnt up with Heat, and a Chaos of everlasting Confusion, of utter Darkness, for ever; yea, as dark as the Darkness of *Egypt*; both for spiritual Darkness, and natural Darkness; not three Days and three Nights, but even to all Eternity.

Then shall all Reprobates, Men and Women, appear in the same Natures, Souls, and Bodies, that they lived and died in, or fell asleep; and shall have the same Senses and Reason they had before.

And they shall perfectly remember all their former Glory, with all their former Cruelty; and according to their Deeds, they shall receive their everlasting Punishment, in the same Bodies they delighted in Sin. Their own Bodies must be their Prison of Hell, and their own unclean Spirit of Reason, the Devil, that shall be barr'd close Prisoner within their Bodies, that they cannot have one Motion, or Thought, of any spiritual, or natural Comfort, because they are both departed for evermore.

Then shall the Spirit of Man be a more terrible Fire than any natural Fire or Brimstone whatsoever; the Body being all on Fire, the which Flesh and Bone is the Fewel of Hell. The Spirit, which is the Devil, now an eternal Prisoner within the Body, causing unspeakable Lamentations, and Gnashings of Teeth; and the chief Ground of their Sorrows is this, because their Body, which was formerly their only Heaven, is now become their only Hell; and their proud Spirit, which formerly was their only God, is now become their only Devil; being

being both Prisoners together in hellish Darkneſs, being barr'd from the Preſence of God, elect Men, and Angels, to all Eternity.

Again, I declare from the Lord, that in the ſame Place, where the Bodies of Men and Women do appear, at the Reſurrection, there ſhall they remain, naked as they were born, never ſtirring from that Place; either ſtanding, ſitting, or lying along; hearing one another's Lamentations, but never ſeeing one another's Faces, to all Eternity. And inſtead of ſinging new Songs and Praises unto God, they ſhall, (becauſe of their unſpeakable Miſery) blaſpheme the Name of God continually, with new Curſes, becauſe their Miſeries are everlaſtingly increaſing, or new, according as the Songs of the Elect are newly increaſing, cauſing new Songs of Joy, to all Eternity.

Again, I declare from the Lord, by Revelation from the Holy Spirit of the Lord Jeſus Chriſt, that God the Creator, from all Eternity was an immortal, diſtinct Perſon, of Spirit and Body, even as Man, who is the Image of God, is a diſtinct mortal Perſon, of Soul and Body.

Again, I declare from the Holy Spirit of the Lord Jeſus, That in the World above, or beyond the Stars, where the Perſon of God is reſident, from all Eternity, there was in the Preſence of this Eternal God, whoſe Eternal Spirit was the *Father*, and whoſe eternal ſpiritual Body was the *Son*, being but one diſtinct perſonal God; I ſay from all Eternity, there was Earth and Water with him. So that there is nothing that this Perſonal God hath created in the upper World, or Heaven, or in the lower World, or Earth beneath, but that he had Matter, or Subſtance, whereof he created all Things that were made. So that when this Perſonal God ſaw good, for the ſetting forth of his Glory, he ſpake the Word to the eternal Earth, and immediately there came forth of this Earth, an innumerable Company of ſpiritual Perſons, like unto the Perſon of God, which were named holy Angels.

Now the Nature or Spirits of theſe perſonal Angels, are pure Reaſon; but the Nature of the perſonal God, is Faith; which is all Power, dwelling in his own Perſon, or overflowing from itſelf only; or increaſing within itſelf, in Power, Wiſdom,

Joy, and Glory, continually like an overflowing Fountain, from all Eternity.

Now the Nature of pure Reason, is very unlike unto God, therefore it desires to know the Person, or Spirit of God, that made it. Wherefore to keep the holy Angel's Nature pure from Disobedience in his Presence, the Lord reveals some of the Overflowings of his glorious Nature, or Spirit of Faith unto them: So that all the Wisdom, Joy, Glory, and Power, that is in the Persons of the holy Angels, doth not proceed from their own Natures or Spirits, which is pure Reason; but from the glorious Nature or Spirit of the Person of God, which is pure Faith, distinct from the Nature of pure Reason, that God alone may have all the Glory, both in Heaven, and on Earth.

Again, the Lord spake the Word, unto the Earth, out of which the Angels were made, and from the same eternal Earth, presently appeared all Variety of Creatures, for a further Manifestation of his Glory, to remain in the World, to all Eternity; as there is all Variety of mortal Creatures, made out of his mortal Earth, by the Word of this personal God, to endure for a Season, for the Glory of his Name.

Again, I declare from this personal God, That he spoke the Word into those eternal Waters, and all Variety of Creatures appear'd in those Waters, for a further Manifestation of his Glory, there to remain to all Eternity: Even as he created out of these lower Waters, all Variety of Creatures by a Word speaking, to endure for a Season, for the Manifestation of his Glory.

Now you must understand, That the Creation that is to all Eternity, in the Presence of God, that their Natures and they are all pure, not desiring Generation; but all of them have in the room thereof, a more transcendent Joy, in their several Natures, or Spirits; all of them, according to their Kind, giving Praise and Glory to a spiritual personal God their Creator, to all Eternity: That is, the Kingdom where the Lion and the Lamb lye down together in Peace, World without End; in this upper World, of eternal Heavens, eternal Earth, and eternal Waters; wherein the first Creature, of the eternal personal God first appeared, visible in his Presence.

Again,

Again, I declare from the Lord Jesus, That in that Kingdom of Glory only, the whole Creation is invifible, of perfect Love, and pure Peace, unto all Eternity.

Again, I declare from the Lord Jesus, That this lower World, or mortal Creation from the Stars, unto the Depths of the Earth, or Waters, were all made out of the Creation in the Prefence of the Lord Jesus, which only is to endure to Eternity; where the Eleét are to remain and enjoy it perfonally, not only invifibly, but vifibly alfo, to all Eternity.

Now, that you may underftand fomewhat of this mortal Creation, I declare by Revelation from the Holy Spirit of the Lord Jesus, That the Waters that are in this Creation, were divided from thofe eternal Waters that are in the World above, or beyond the Stars: And further, the Earth that is here beneath, was created, or made out of that eternal Earth, which is above, or beyond the Stars.

I declare further from the Lord, That the Firmament, or lower vifible Heaven, the Lord hath created, is made of the Water, or Subftance of Water; and that this Firmament of the lower Heaven, being made of the Water, it was but a dark Body of Water, until Light was created, to make this Darknefs a Body of Light: Therefore the Lord fpeaks unto this dark Body of Water, faying, *Let there be Light*, and it was fo.

Now the Light that the Lord made, and fet in the Firmament of the Heavens, as namely the Sun, Moon, and Stars, he made them of the Water, or Subftance of Water, and fixed them in the Firmament of Heaven, to give Light above in the Firmament of Heaven, which was a dark Body before, but now a Heaven; becaufe the Lord hath fet or fixed Lights in it, not only to make the dark Firmament a Heaven above, but to give Light unto the dark Waters, and dark Earth beneath.

For your further Information, I declare from the Lord Jesus, That the Bodies of the Sun, Moon, and Stars, which the Lord hath created of Water, and hath fet or fixed in the Firmament of Heaven, he hath made of Waters alfo, which are the chief natural Lights, of this mortal Creation, or lower World, to continue for a Seafon.

I say again from the Lord, That they are not much bigger in their Bulk or Bodies, than they appear to be in the Firmament of Heaven, where they are until Time shall be no more. Wherefore, concerning that old lying Imagination of wise Men (so accounted) concerning the great Bulk or Bodies of the Sun, Moon, and Stars.

I declare from the Lord Jesus, The Ground, or Cause of this grofs Darknes in them, concerning the Knowledge of Creation of Creatures, is this; because they are utterly ignorant of the Knowledge of the Creator, who revealeth himself, and this Creation of the two Worlds, unto him whom he hath chosen for a Witness, against all Despisers in this last Age, even to all Eternity.

Now to you that have Faith, I declare from the Lord, this is the infinite Power of an infinite personal God, for his glorious Person, to be only resident in one Place at once: Yet by the Power of his *Word-speaking*, both Men, and Angels, are filled with his glorious Wisdom; and the two Worlds, standing by his Decree alone, the one unto all Eternity, for the Glory of his immortal Person in the Heavens above; and the other for a Season, for the Glory of his Person also; when he had laid down his immortal Glory in the Heavens above, and brought forth himself a pure natural Person on the Earth beneath.

And then, by the Power of his Word or Decree, all Creatures, in this lower World, bring forth according to their Kind: And yet this glorious infinite personal God preserveth his Person and Nature, distinct from all Creatures, both in Heaven, and on Earth; except Men and Angels, unto whom he imparts, or reveals a little of the Over-flowings of his Divine Nature, or Spirit, to keep them in Obedience.

And (as I said before) I declare from the Lord Jesus, That the Bodies of the Sun, Moon, and Stars, are but a very little bigger than they appear to be; whereby the infinite Power and Glory of an infinite personal God, doth much more appear; that through such little Bodies, there should shine forth so great a Light, through the whole Creation; for the Things of my God are but little, or small, yea, of little Value, or of no Account unto the Wisdom of Reason; through which his
infinite

infinite Power, Wisdom, or Glory, is seen only to elect Men and Angels: As it is written, *With God all Things are possible.*

So I declare by Revelation, from the Holy Spirit of the Lord Jesus, That the Lord made the Man *Adam* of the Dust of the Ground, or Earth, of this lower Creation.

Now this Word, of this personal God, spoken unto the Dust, immediately brought forth a living Soul (that is) a personal Man, of a pure Nature, or divine Spirit; the which divine Spirit, or pure Nature, was the Spirit of Faith, which was the very Nature of the Spirit of God, by one Voice only, speaking in him, all Obedience unto as Creator, from whom did flow continually, nothing but Joy and Peace unspeakable and glorious.

Now you must understand, the Body, or outward Form, was the Image of God; because the pure Image of the invisible Spirit, of the Person of God, Angels, or Men, cannot truly be known, or described, by the Tongue of Men, or Angels: Therefore Christ said unto the *Jews*, when they tempted him, *whose Image, or Superscription is this?* The Answer was, *Cæsar's*. Then it is clear, That the Image of God, Men, or Angels, in the outward Form only, and not the inward Spirit, whose Form cannot be described.

One Thing more I declare from the Lord, That neither the holy Angels, Spirits, nor no other Creature's Spirits, in Heaven, or in Earth, were of the Nature of the Spirit of the personal God, but Man only; but they are all several distinct Spirits, or Natures, from the Spirit, or Nature, of God their Creator. That the Infinite Wisdom, Power, and Glory, might manifest itself through all his Creatures in Heaven, and on Earth, according to the Pleasure of his good Will.

A Cloud of unerring Witnesses plainly proving there neither is, nor ever was, any other God but Jesus Christ the Lord.

A CATALOGUE of Scripture-Records, of undeniable Truths, bearing Testimony unto The Only Wise God, Immortal, Invisible, yet Visible, Distinct Personal God: Creator, Redeemer, and Alone Everlasting Father. The Righteous Spiritual God Man from Eternity, who came down from his glorious Throne, and, in Fullness of Time, became of the Seed of the Virgin a Child of unspotted Flesh, Blood, and Bone, in the Appearance of mortal Man; yea, and in due Time, became an absolute Man, in all Things like unto us; (sinful Reason or lying Imagination, only excepted) that he might make himself capable both Soul and Body, of entering into Death; and by Virtue of his Everlasting Spiritual Word, or Almighty Decree, in or through Death, to quicken and revive that same pure Spirit and Body again, into a far more transcendent spiritual Condition, than it was in before it dy'd; or capable of, before he became a Body of Flesh, that *he alone*, might be Lord of Quick and Dead, and in the same Body of Flesh and Bone he died in, and no other, as Fire, naturally ascended, even visibly, into his immortal Throne, of his eternal Glory, from whence he came, the invisible Heaven and Earth, above or beyond the Stars, which Place of Blessedness, is an infinite Habitation, Throne, or Kingdom of unutterable Glories; suitable to an infinite Majesty, and spiritual glorious Bodies, which are there to remain World without End; and Essentially distinct from this global, perishing World, when all Time is past, trampling it under Foot, as an Habitation or Hell, for all Reprobates, there to remain in utter Darknefs.

Thus by the single Eye of your most holy Faith, you may see the eternal uncreated Divinity, or God-head Fulness, now united with Flesh and Bone, God and Man, being but one personal Essence, or glorified Substance, even essentially distinct from Heaven, Earth, Angels, and Men, from Eternity to Eternity;

Eternity ; and from this glorious City made without Hands, much like unto the little Body of the Sun in the Firmament, virtually he displayeth the Splendor of his heavenly Light, Life, and Glory, into the Spirits and Bodies of elect Men and Angels ; eternally retaining his infinite bright burning Glory within his own divine Person : Because no created Beings, whether they be Angels or Men, are capable of the Essential In-dwelling of the eternal Spirit of God, but that Man Jesus only ; who was from Eternity Essentially One with it.

Wherefore (whatever Men may imagine,) it is as impossible, for any Man from Scripture-Records, or any Way else, to prove the Only Creator to be two or three distinct Essences, because of his threefold Name of Father, Son, and Holy-Ghost, or Lord Jesus Christ, as it is to prove a Man's Body may live without a Soul : Or that a Man is two or three distinct Essences, because he is stiled in Scripture-Records, by a three-fold Name, of Body, Soul, and Spirit.

When our Lord was personally upon this Earth, it was written that he said, *No Man can serve two Masters* : Wherefore he that hath received in his Understanding the Records of Holy Writ, which were spoken by the Holy Spirit of Jehovah or Jesus, through the Mouths of his true Prophets and Apostles, to be the very Truth of God ; when with his most serious Consideration, he hath meekly perused this Writing, the Desire of my Soul is this : If the Scriptures in the exact Letter of them, be the Rule of all Truth, unto his Spirit, that from those Testimonies he would shew me any God, Creator, or Father, out of Christ at all, or Essentially distinct from Christ, when he was upon this Earth, or before the Man-Child Jesus. Whether it be a spiritual personal God to his Comprehension or Apprehension, or an incomprehensible infinite eternal Spirit, without a distinct bodily Form, as most Men blindly imagine : Or whatever he understands him to be, I will submit to the Scripture-Records. But if plainly from them he cannot prove any other God at all, but what was in Christ Essentially from Eternity, in Time, and to Eternity : Then *In the Name of the Lord Jesus*, I require him to submit to the Truth of the Scriptures ; also that he would for Time to come, dispute no more of any God at all, but of Christ only, if by Christ he expects the

96 *A Cloud of Unerring Witnesses, &c.*

the eternal Salvation of his Person, in his second last visible Appearance in the Clouds or Air, with his mighty Angels, to make an everlasting Separation between those that would have none to reign over them but he only, by his blessed Spirit, and them that walk even contrary to true Faith, Scriptures, or sober Reason itself, and have another God besides Christ, above Christ, or before Christ. Take scriptural Notice of this Saying of our Lord Jesus you that own the true Scriptures of the Old Testament, as well as the New: *And he said unto them, These Words which I spake unto you while I was yet with you, That all must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalms, Luke xxiv. 44.* But I never read or heard that *Job*, or *Solomon*, were any Prophets of the Lord at all, though they spake many excellent Truths: Yet neither by Christ, the Only God of all true Scriptures, nor in the holy Apostles, are they mentioned to be Pen-men of Holy Writ. I do not thus write, to undervalue them in the least; but the Truth is the Truth, though all Men should speak against it,

Script.

*Scriptures proving, that Christ Jesus is the
Only God.*

‘ **F**OR unto us a Child is born, unto us a Son is given,
‘ and the Government shall be upon his Shoulders;
‘ and he shall call his Name Wonderful, Counsellor, the
‘ Mighty God, the Everlasting Father, the Prince of Peace,
‘ *Isaiah ix. 6.* Behold a Virgin shall be with Child, and shall
‘ bear a Son, and they shall call his Name *Immanuel*; which is,
‘ by Interpretation, God with us, *Mat. i. 20, 21, and 23.*

‘ But whilst he thought on these Things, behold the Angel
‘ of the Lord appeared to him in a Dream, saying, *Joseph*, the
‘ Son of *David*, Fear not to take *Mary* thy Wife, for that
‘ which is conceived in her is of the Holy Ghost, and she
‘ shall bring forth a Son, and thou shalt call his Name *Jesus*:
‘ For he shall save his People from their Sins, *Mat. i.*
‘ *20, 21.*

‘ Then said *Mary* to the Angel, How shall this be, seeing
‘ I know not Man? And the Angel said unto her, The Holy
‘ Ghost shall come upon thee, and the Power of the Highest
‘ shall overshadow thee: Therefore also that holy Thing which
‘ shall be born of thee, shall be called the Son of God, *Luke i.*
‘ *34, 35.*

‘ And she cried with a loud Voice, and said, Blessed art
‘ thou among Women, because the Fruit of thy Womb is
‘ blessed. And whence cometh this to me, that the Mother of
‘ my Lord should come to me? And thou Babe shalt be called
‘ the Prophet of the Most High: For thou shalt go before
‘ the Face of the Lord, to prepare his Ways, *Luke i. 42, 43,*
‘ and *76.*

‘ In the Beginning was the Word, and the Word was with
‘ God, and the Word was God; the same was in the Begin-
‘ ning with God. All Things were made by him; and with-
‘ out him was nothing made that was made. He was in the
‘ World, and the World was made by him, and the World
‘ knew him not. And the Word was made Flesh, and
‘ dwelt among us (and we saw the Glory thereof, as the Glory

‘ of the only begotten Son of the Father) full of Grace and Truth. *John* i. 1, 2, 3, 10, and 14.

‘ Let the same Mind be in you that was even in Christ Jesus, who being in the Form of God, thought it no Robbery to be equal with God; but he made himself of no Reputation, and took on him the Form of a Servant, and was made like unto Man, and was found in Shape as a Man. *Phil.* ii. 5, 6, 7.

‘ In whom we have Redemption through his Blood; that is, the Forgiveness of Sins, who is the Image of the invisible God, the First-begotten of every Creature, For by him were all Things created which are in Heaven, and which are on Earth, Things visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him, and for him, and he is before all Things, and in him all Things consist. *Coloss.* i. 14, 15, 16, 17.

‘ For it pleased the Father that in him should all Fullness dwell. Verse 19.

‘ In whom are hid all the Treasures of Wisdom and Knowledge. *Coloss.* ii. 3.

‘ For in him dwelleth all the Fullness of the Godhead bodily. *Coloss.* ii. 9.

‘ And of his Fullness have we all received Grace for Grace. *John* i. 16.

‘ All Things are given to me of the Father, and no Man knoweth the Son but the Father; neither knoweth any Man the Father but the Son, and he to whom the Son will reveal him. *Matt.* xi. 27.

‘ No Man hath seen God at any Time; the only begotten Son, which is in the Bosom of the Father, he hath declared him. *John* i. 18.

‘ Not that any Man hath seen the Father, save he which is of God, he hath seen the Father. This is that Bread which came down from Heaven, that he which eateth of it should not die. I am that living Bread which came down from Heaven; if any Man eat of this Bread he shall live for ever. What then, if ye shall see the Son of Man ascend up where he was before? *John* vi. 46, 50, 51, 58, 62.

‘ And

‘ And whither I go ye know, and the Way ye know. *Thomas* said unto him, Lord, we know not whither thou goest ; how can we then know the Way ? Jesus said unto him, I am the Way, the Truth, and the Life ; no Man cometh to the Father but by me. If ye had known me ye should have known the Father also ; and from henceforth ye know him, and have seen him. *Philip* said unto him, Lord, shew us the Father, and it sufficeth us, Jesus said unto him, I have been so long Time with you, and hast thou not known me, *Philip* ? He that hath seen me hath seen my Father ? how then sayest thou shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? The Words that I speak unto you I speak not of myself, but my Father, that dwelleth in me, he doth the Work. Believe me, that I am in the Father, and the Father in me ; at least, believe me for the Work’s Sake. *John* xiv. 4, 5, 6, 7, 8, 9, 10, 11.

‘ But *Thomas*, one of the Twelve, called *Didymus*, was not with them when Jesus came ; the other Disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his Hands the Print of the Nails, and put my Finger in the Print of the Nails, and put my Hand into his Side, I will not believe. And eight Days after, again his Disciples were within, and *Thomas* was with them : Then came Jesus, when the Doors were shut, and stood in the Midst, and said, Peace be unto you. After said he to *Thomas*, Put thy Finger here, and see my Hands, and put forth thy Hand, and put it into my Side ; and be not faithless, but faithful. Then *Thomas* answered, and said unto him, Thou art my Lord and my God. *John* xx. 24, 25, 26, 27, 28.

‘ And he that seeth me seeth him that sent me. *John* xii. 45.

‘ As the Father knoweth me, so know I the Father. I and my Father are one. *John* x. 15, 30.

‘ And if I also judge, my Judgment is true ; for he that sent me is with me. The Father hath not left me alone, because I do always those Things that please him. Then said they unto him, Where is thy Father ? Jesus answered,

‘ Ye neither know me nor my Father. If ye had known me, ye should have known my Father also. *John* viii. 16, 19.

‘ He must encrease, but I must decrease. He that is come from on high is above all. He that is of the Earth is of the Earth, and speaketh of the Earth; he that is come from Heaven is above all; for no Man ascendeth up to Heaven but he that hath descended from Heaven, the Son of Man, which is in Heaven. *John* iii. 13, 30, 31.

‘ ‘ The first Man is of the Earth, earthly; the second Man is the Lord from Heaven. *1 Cor.* xv. 47.

‘ And all Things are of God, which hath reconciled us unto himself, by Jesus Christ; for God was in Christ, and reconciled the World to himself. *2 Cor.* v. Part of the 18th and 19th Verses.

‘ And when he had spoken these Things, while they beheld he was taken up, for a Cloud took him out of their Sight; and while they looked stedfastly towards Heaven, as he went, behold two Men stood by them, in white Apparel, which also said, Ye Men of *Gallilee*, why stand ye gazing into Heaven? This Jesus, which is taken up from you into Heaven, shall so come, as ye have seen him go into Heaven. *Acts* i. 9, 10, 11.

‘ What Concord hath Christ with *Belial*? Or what Part hath the Believer with the Infidel? And what Agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said, I will dwell among them, and walk there; and I will be their God, and they shall be my People; and I will be a Father to you, and ye shall be my Sons and Daughters, saith the Lord Almighty. *2 Cor.* vi. the latter End.

‘ There is one Lord, one Faith, one Baptism, one God and Father of all, which is above all, and through all, and in you all; but to every one of us is given Grace, according to the Measure of the Gift of Christ. Wherefore he said, when he ascended on high, he led Captivity captive, and gave Gifts unto Men. Now in that he ascended, what is it, but that he had also descended first into the lowest Parts of the Earth? He that descended is even the same that ascended far above all Heavens, that he might fill all Things. *Ephes.* iv. 5, 6, 7, 8, 9.

‘ Of

‘ Of whom are the Fathers, and of whom concerning the
‘ Flesh Christ came, who is God over all, blessed for ever.
‘ *Amen. Rom. ix. 5.*

‘ Kiss the Son, lest he be angry, and ye perish from the
‘ right Way. When his Wrath is kindled but a little, blessed
‘ are all they that put their Trust in him. *Psalms ii. the last*
‘ *Verse.*

‘ The Lord said unto my Lord, Sit thou on my Right-
‘ hand, until I make thine Enemies thy Footstool. *Psalms cx.*
‘ *first Verse.*

‘ And he fell to the Earth, and heard a Voice, saying unto
‘ him, *Saul, Saul*, why persecutest thou me? And he said,
‘ Who art thou, Lord? And the Lord said, I am Jesus,
‘ whom thou persecutest; it is hard for thee to kick against
‘ the Pricks. *Acts ix. 4, 5.*

‘ Now the same Jesus Christ, our Lord and our God, even
‘ the Father, which hath loved us, and hath given us ever-
‘ lasting Salvation, and good Hope, through Grace, stablish
‘ you in every good Work. *2 Thess. ii. the two last Verses.*

‘ And did all eat the same spiritual Meat, and did all drink
‘ the same spiritual Drink; for they drank of that spiritual
‘ Rock that followed them, and that Rock was Christ. Nei-
‘ ther let us tempt Christ as some of them tempted him, and
‘ were destroyed of Serpents. *1 Cor. x. 3, 4, 9.*

‘ We know that an Idol is nothing in the World, and that
‘ there is no other God but one; for though there be that are
‘ called Gods, whether in Heaven or in Earth, as there be
‘ many Gods and many Lords, yet unto us there is but one
‘ God, which is the Father, of whom are all Things, and we
‘ in him, and one Lord Jesus Christ, and we by him. *1 Cor.*
‘ *viii. 4, 5, 6.*

‘ For we preach not ourselves, but Christ Jesus the Lord,
‘ and ourselves your Servants, for Jesus Sake; for God, that
‘ commanded the Light to shine out of Darkness, is he which
‘ hath shined into our Hearts, to give the Light of the Know-
‘ ledge of the Glory of God, in the Face of Jesus Christ.
‘ *2 Cor. iv. 5, 6, 7.*

‘ For

‘ For ye know the Grace of our Lord Jesus Christ, that he
 ‘ being rich, for your Sakes became poor ; that ye, through
 ‘ his Poverty, might be made rich. *2 Cor. viii. 9.*

‘ But our Conversation is in Heaven, from whence also we
 ‘ look for the Saviour, even the Lord Jesus Christ, who shall
 ‘ change our vile Bodies, that they may be fashioned like unto
 ‘ his glorious Body, according to the working whereby he is
 ‘ able even to subdue all Things unto himself. *Phil. iii. the*
 ‘ two last Verses.

‘ For ye are dead, and your Life is hid with Christ in God ;
 ‘ when Christ, who is our Life, shall appear, then shall ye
 ‘ also appear with him in Glory. *Coloss. iii. 3, 4.*

‘ I would not (Brethren) have you ignorant concerning
 ‘ them which are asleep, that you sorrow not, even as others,
 ‘ that have no Hope ; for if we believe that Jesus is dead,
 ‘ and is risen, even so you which sleep in Jesus will God
 ‘ bring with him ; for this, say we unto you, by the Word
 ‘ of the Lord, that we which live, and are remaining at the
 ‘ coming of the Lord, shall not prevent them which sleep ;
 ‘ for the Lord shall descend from Heaven with a Shout, and
 ‘ with the Voice of the Archangel, and with the Trumpet of
 ‘ God, and the Dead in Christ shall rise first ; then shall we
 ‘ which live, and remain, be caught up with them also in the
 ‘ Clouds, and so shall we be ever with the Lord. Therefore
 ‘ comfort yourselves one another with these Words. *1 Thess.*
 ‘ iv. the last Verse.

‘ Now the very God of Peace sanctify you throughout, and
 ‘ I pray God that your whole Spirit, and Soul, and Body,
 ‘ may be kept blameless, unto the coming of our Lord Jesus
 ‘ Christ. The Grace of our Lord Jesus Christ be with you.
 ‘ Amen. *1 Thess. v. 23, 28.*

‘ For it is a righteous Thing with God to recompence Tri-
 ‘ bulation to them that trouble you, and to you which are
 ‘ troubled, Rest with us ; when the Lord Jesus shall shew
 ‘ himself from Heaven with his mighty Angels, in flaming
 ‘ Fire, rendering Vengeance unto them which do not know
 ‘ God, and which obey not unto the Gospel of our Lord Jesus
 ‘ Christ, which shall be punished with everlasting Perdition,
 ‘ from

‘ from the Presence of the Lord, and from the Glory of his Power. *2 Thess. i. 6, 7, 8, 9.*

‘ I have fought a good Fight, and have finished my Course ;
‘ I have kept the Faith, from henceforth is laid up for me the
‘ Crown of Righteousness, which the Lord, the righteous
‘ Judge, shall give me at that Day ; and not to me only, but
‘ unto all them that love his appearing. *2 Tim. iv. 7, 8.*

‘ And if there be any other Thing that is not contrary to
‘ wholesome Doctrine, which is according to the glorious Gos-
‘ pel of the blessed God, which is committed unto me. There-
‘ fore I thank him, which hath made me strong, that is, Christ
‘ Jesus our Lord ; for he counted me faithful, and put me in
‘ his Service. Nevertheless for this Cause was I received to
‘ Mercy, that Christ should first shew me all Long-suffering,
‘ unto the Example of them which should in Time to come
‘ believe him, unto eternal Life. Now unto the King ever-
‘ lasting, immortal, invisible, to God, only wise, be Honour
‘ and Glory, for ever and ever. *Amen. 1 Tim. i. Part of*
‘ *10, 11, 12, 16, and 17 Verses.*

‘ For bodily Exercise profiteth little, but Godliness is pro-
‘ fitable unto all Things which hath the Promise of the Life
‘ present, and of that which is to come. This is a true Say-
‘ ing, and by all Means worthy be received ; for therefore we
‘ labour, and are rebuked, because we trust in the living God,
‘ which is the Saviour of all Men, especially of those that be-
‘ lieve. *1 Tim. iv. 8, 9, 10.*

‘ And without Controversy, great is the Mystery of Godli-
‘ ness, which is God manifested in the Flesh, justified in the
‘ Spirit, seen of Angels, preached unto the Gentiles, believed
‘ on in the World, received up into Glory. *2 Tim. iii. the*
‘ *last Verse.*

‘ At sundry Times, and in divers Manners, God spake in
‘ the old Time unto our Fathers by the Prophets. In these
‘ last Days he hath spoken unto us by his Son, whom he hath
‘ made Heir of all Things ; by whom also he made the
‘ World ; who being the Brightness of his Glory, and the en-
‘ graven Form of his Person, and bearing up all Things by
‘ his mighty Word, hath by himself purged our Sins, and
‘ sitteth at the Right-hand of the Majesty on high, in the
‘ highest

' highest Places; and is made so much the more excellent than
 ' the Angels, inasmuch as he hath obtained a more excellent
 ' Name than they: For unto which of the Angels said he, at
 ' any Time, Thou art my Son, this Day begot I thee? And
 ' again; I will be his Father, and he shall be my Son. Again,
 ' When he bringeth in his first-begotten Son into the World,
 ' he saith, Let all the Angels of God worship him. And of
 ' the Angels he saith, He makes the Spirits his Messengers, and
 ' his Ministers a Flame of Fire; but unto the Son he saith,
 ' Oh God, thy Throne is for ever and ever; the Scepter of
 ' thy Kingdom is a Scepter of Righteousness; thou hast loved
 ' Righteousness, and hated Iniquity; therefore God, even thy
 ' God, hath anointed thee with the Oil of Gladness above thy
 ' Fellows. And thou, Lord, in the Beginning, hast establish'd
 ' the Earth, and the Heavens are the Works of thy Hands.
 ' *Hebrews i. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.*

' But we see Jesus crowned with Glory and Honour, which
 ' was made a little inferior to the Angels, through the
 ' Sufferings of Death, that, by God's Grace, he might taste
 ' Death for all Men. It became him, for whom are all Things,
 ' and by whom are all Things, seeing that he brought many
 ' Children unto Glory, that he should consecrate the Prince
 ' of their Salvation, through Afflictions. *Heb. ii. 9, 10.*

' And he shall divide the Spoil with the Strong, because he
 ' hath poured out his Soul unto Death. *Isaiah liii. Part of the
 ' 12th Verse.*

' For whether we live, we live unto the Lord; or whether
 ' we die, we die unto the Lord; whether we live therefore, or
 ' die, we are the Lord's: For Christ therefore died, and rose
 ' again, that he might be Lord both of the Dead and Quick.
 ' *Rom. xiv. 9, 10.*

' And all Flesh shall know, that I, the Lord, am thy Sa-
 ' viour and thy Redeemer, the mighty one of *Jacob. Isaiah*
 ' *xlix. the last Verse.*

' Looking unto Jesus, the Author and Finisher of our Faith,
 ' who, for the Joy that was set before him, endured the Cross,
 ' despised the Shame, and is set at the Right-hand of the Throne
 ' of God. *Heb. xii. 2.*

' Where-

‘ Wherefore, seeing we receive a Kingdom, which cannot
‘ be shaken, let us have Grace, whereby we may so serve
‘ God, that we may please him with Reverence and Fear; for
‘ our God is a consuming Fire, and a jealous God. *Heb. xii.*
‘ 28, 29.

‘ And we know that the Son of God is come, and hath
‘ given us a Mind to know him, who is true, and we are in
‘ him which is true; that is, in that his Son Jesus Christ,
‘ the same is the very God, and eternal Life. *1 John*, last
‘ Chapter, 20, 21.

‘ Now unto him that is able to keep you, that you fall not,
‘ and to present you faultless, before the Presence of his Glory,
‘ with Joy; that is, to God, only wise, our Saviour, be Glory
‘ and Majesty, and Dominion and Power, both now and for
‘ ever. *Amen. Jude*, the last Verse.

‘ ‘ Lift up your Heads, oh ye Gates! be ye lift up, ye ever-
‘ lasting Doors! and the King of Glory shall come in. Who is
‘ this King of Glory? It is the Lord, strong in Battle, even
‘ the Lord, mighty in Battle. Lift up your Heads, oh ye
‘ Gates! and be ye lift up yourselves, ye everlasting Doors!
‘ and the King of Glory shall come in. Who is the King of
‘ Glory? Even the Lord of Hosts, he is the King of Glory.
‘ *Psalms xxiv. 7, 8, 9.*

‘ I beheld till the Thrones were set up, and the Ancient of
‘ Days did sit, whose Garment was white as Snow, and the
‘ Hair of his Head like pure Wool; his Throne was like
‘ fiery Flame, and his Wheels as burning Fire; a Stream issued,
‘ and came forth from before him; thousand Thousands mini-
‘ stred unto him, and ten thousand Thousands stood before
‘ him. The Judgment was set, and the Books were opened:
‘ I beheld, and the same Horn made Battle against the Saints,
‘ yea, and prevailed against them, until the Ancient of Days
‘ came, and Judgment was given to the Saints of the Most
‘ High, and the Time approached that the Saints possessed the
‘ Kingdom. *Daniel vii. 9, 10, 21, 22.*

‘ Behold he cometh with Clouds, and every Eye shall see
‘ him, even they which pierced him through; and all Kin-
‘ dreds of the Earth shall wail before him, even so. *Amen. I*
‘ *am Alpha and Omega*, the Beginning and the Ending, saith

‘ the Lord ; which is, and which was, and which is to come,
 ‘ even the Almighty. And I was even ravished in Spirit on
 ‘ the Lord’s Day, and heard behind me a great Voice, as it had
 ‘ been of a Trumpet, saying, I am *Alpha* and *Omega*, the First
 ‘ and the Last. Then I turned back to see the Voice that spake
 ‘ with me ; and when I was turned I saw seven Golden Candle-
 ‘ sticks, one like unto the Son of Man, cloathed with a Gar-
 ‘ ment down to the Feet, and girded about the Paps with a
 ‘ Golden Girdle ; his Head and Hair were as white Wool, and
 ‘ as Snow, and his Eyes were as a Flame of Fire ; his Feet
 ‘ like unto fine Brads, burning in a Furnace ; and his Voice as
 ‘ the Sound of many Waters. And he had in his Right-hand
 ‘ seven Stars, and out of his Mouth went a sharp two-edged
 ‘ Sword ; and his Face shone as the Sun shineth in his Strength.
 ‘ And when I saw him, I fell at his Feet as dead. Then he
 ‘ laid his Right-hand upon me, saying unto me, Fear not ; I
 ‘ am the First and the Last ; and I am alive, I was dead ; and,
 ‘ behold, I am alive for evermore. *Amen.* And I have the
 ‘ Keys of Hell and Death. *Rev. i. last Part.*

‘ ‘ And they were full of Eyes within ; and they ceased not,
 ‘ Day nor Night, saying, *Holy ! Holy ! Holy !* Lord God Al-
 ‘ mighty, which was, and which is, and which is to come.
 ‘ And when those Beasts gave Glory, and Honour, and Thanks,
 ‘ to him that sat on the Throne, which liveth for ever and
 ‘ ever, the twenty-four Elders fell down before him that sat on
 ‘ the Throne, and worshipped him that liveth for evermore ;
 ‘ and cast their Crowns before the Throne, saying, Thou art
 ‘ worthy, O Lord, to receive Glory, and Honour, and Power ;
 ‘ for thou hast created all Things, and for thy Will’s Sake they
 ‘ are, and have been created. *Rev. viii. 9, 10, 11.*

‘ Then I beheld, and heard the Voice of many Angels round
 ‘ about the Throne, and about the Beast, and the Elders, say-
 ‘ ing, Worthy is the Lamb that was killed to receive Power
 ‘ and Riches, and Wisdom, and Strength, and Honour, and
 ‘ Glory, and Praise ; and all Creatures which are in Heaven,
 ‘ and on the Earth, and under the Earth, and in the Sea, and
 ‘ all that are in them, heard I, saying, Praise and Honour,
 ‘ and Glory, and Power, be unto him that sitteth on the
 ‘ Throne, and unto the Lamb, for evermore. And the
 ‘ four

‘ four Beasts said, *Amen*. And the twenty-four Elders fell down,
‘ and worshipped him that liveth for evermore. *Revelat. v.*
‘ 11, 12, 13, 14.

‘ After these Things I beheld, and lo, a great Multitude,
‘ which no Man could number, of all Nations, and Kindreds,
‘ and People, and Tongues, stood before the Throne, and
‘ before the Lamb, clothed with long white Robes, and Palms
‘ in their Hands; and they cried with a loud Voice, saying,
‘ Salvation cometh of our God, that sitteth upon the Throne,
‘ and of the Lamb. And all the Angels stood round about
‘ the Throne, and about the Elders, and the four Beasts; and
‘ they fell before the Throne on their Faces, and worshipped
‘ God, saying, *Amen*; Praise, and Glory, and Wisdom, and
‘ Thanks, and Honour, and Power, and Might, be unto our
‘ God, for evermore, *Amen*. And one of the Elders spake, saying
‘ unto me, What are these which are arrayed in long white
‘ Robes? And whence came they? And I said unto him,
‘ Lord, thou knowest. And he said unto me, These are they
‘ which came out of great Tribulation, and have washed their
‘ long Robes, and have made their long Robes white, in the
‘ Blood of the Lamb; therefore are they in the Presence of
‘ the Throne of God, and serve him Day and Night in his
‘ Temple. And he that sitteth on the Throne will dwell among
‘ them, they shall hunger no more, neither thirst any more,
‘ neither shall the Sun light on them, nor any Heat; for the
‘ Lamb, which is in the Middle of the Throne, shall govern
‘ them, and shall lead them into the lively Fountains of Wa-
‘ ter; and God shall wipe away all Tears from their Eyes.
‘ *Revelat. vii.* from the 9th to the last Verse.

‘ And the seventh Angel blew the Trumpet, and there were
‘ great Voices in Heaven, saying, The Kingdoms of the World
‘ are our Lord’s, and his Christ’s, and he shall reign for ever-
‘ more. Then the twenty-four Elders, which sat before God
‘ on their Seats, fell upon their Faces, and worshipped God,
‘ saying, We give thee Thanks, Lord God Almighty, (*Mark*
‘ *with a single Eye*) which art, and which wast, and which art
‘ to come; for thou hast received thy great Right, and hast
‘ obtained thy Kingdom. And the Gentiles were angry, and
‘ thy Wrath is come, and the Time of the Dead, that they

‘ should be judged, and that thou shouldest give Reward to thy Servants the Prophets, and to the Saints, and to them that fear thy Name, to small and great ; and shouldest destroy them which destroy the Earth. *Revelat. xi. 15, 16, 17, 18.*

‘ And I saw Heaven opened, and behold a white Horse, and he that sat upon him was called *Faithful and True* ; and he judgeth and fighteth righteously. And his Eyes were as a Flame of Fire, and on his Head were many Crowns. And he had a Name written that no Man knew but himself, and he was cloathed with a Garment dipped in Blood, and his Name was called *the Word of God* ; and out of his Mouth went a sharp Sword, that with it he should smite the Heathen ; for he shall rule them with a Rod of Iron ; for he it is that treadeth the Wine-Press of the Fierceness and Wrath of Almighty God. And he hath upon his Garments, and upon his Thigh, a Name written, *The King of Kings, and Lord of Lords.* *Revelat. xvi. 11, 12, 13, 15, 16.*

‘ And I saw a great white Throne, and one that sat upon it, from whose Face flew away both the Earth and Heavens, and their Place was no more found. *Revelat. xx. 11.*

‘ And he that sat upon the Throne said, I make all Things new. And he said unto me, Write, for these Things are faithful and true. And he said unto me, It is done : I am *Alpha* and *Omega*, the Beginning and the Ending ; he that overcomes shall inherit all Things, and I will be his God, and he shall be my Son. *Rev. xxi. 5, 6, 7.*

‘ I am *Alpha* and *Omega*, the Beginning and the End, the First and the Last. I, Jesus, have sent my Angel, to testify these Things in the Churches. I am the Root, and the Generation of *David*, and the bright Morning Star. He which testifieth these Things saith surely, I come quickly. *Amen.* Even so come, Lord Jesus. *Revelat. xxii. 13, 16, 20.*

In the spiritual Bowels of the Lord Jesus Christ, I humbly beseech those that shall take the Pains to peruse this Writing, that, with an upright Conscience, as in the Presence of God, they would compare Scripture with Scripture ; and then they may

may clearly see that the same *Jehovah*, in the Time of the Law, was the very same *Jesus*, in the Time of the Gospel; and that which made the seeming Difference between the Father and the Son, and the Holy Ghost, or Spirit, as though they were two or three distinct Essences or Persons, it is nothing else but the Appearance of the only High and Mighty God, in a two or threefold Manner, or Condition, unto the Sons of Men, at two or three several Times; and so altering his Names or Titles, according to his several Appearings; as namely, under the Law, before his spiritual Body became Flesh, you know he went under these, and such like Titles: *Jehovah*, the High and Lofty One of *Israel*, the Lord of Hosts, the Most High God, the Mighty God of *Jacob*; but when the glorious *Jehovah*, or *Jam*, became *Jesus* in the Flesh, then you may know, according to the transmuting of his Condition, for his Elect's Sake, so likewise he changed his Names, or Titles, as to call himself the Only Begotten Son of God, or Son of Man, or Mediator, or Brother, or Servant, or Redeemer of his People. Thus, when the High and Mighty God had abased himself in the Form of a Servant, in the lowest Manner, you see he altered his Titles or Names according to his Condition.

Again, in the third Place, when the most glorious God, alone in Flesh, had wrought our Redemption by the shedding his most precious Blood, and pouring out his Soul unto Death, and being ascended upon the Throne of his eternal, immortal Person, at Glory again. Now, at the last, since he alone is become the Teacher of his People, by the Inspiration of his most Blessed Spirit, he is pleased to title himself by the Name of Holy Ghost, or Spirit, or such like; so that, by the single Eye of your most holy Faith, you may see and know that Christ, and the Father, and the Spirit, were, and are, and can be no other but one undivided glorious Essence, or spiritual personal Substance, from all Eternity; and now is become a Person of Flesh and Bone, glorified to all Eternity.

The Lord, from his glorious Throne, and infinite Free-grace, open your Understandings, that are his tender-hearted chosen ones, that you may know and love that personal, only wise God, our Saviour, the Lord Jesus Christ, above your
Lives,

110 *Scriptures proving, that, &c.*

Lives, who is the everlasting Father, unto your eternal Glory:
Even so, *Amen, Amen, Amen*, So be it. *Amen.*

*The Servant of the Most High and Mighty Jehovah, or Jesus,
and true Messenger of his Eternal Spirit,*

John Reeve.

F I N I S.

THE
N E C K
OF THE
QUAKERS
BROKEN,
OR

Cut in funder by the two-edged Sword
of the Spirit which is put into my Mouth.

First, In a Letter to *Edward Bourne*, a Quaker.

Secondly, In Answer to a Letter to *Samuel Hooton* and *W. S.*

Thirdly, In a Letter to *Richard Farnesworth*, Quaker.

Fourthly, In an Answer to a printed Pamphlet of the said
Richard Farnesworth, entituled, *Truth Ascended: Or, The*
Anointed and Sealed of the Lord defended, &c.

Written by LODOWICK MUGGLETON,
One of the two last Prophets and Witnesses unto the High
and Mighty God, the Man Christ Jesus in Glory.

LODOWICK MUGGLETON's

L E T T E R

T O

E D W A R D B O U R N E.

I Saw a Letter of yours which you sent to *Dorothy Carter*, wherein I perceive she did lend you a Book of ours, of the two Witnesſes of the Spirit, which you have perused, not for your Good, but for your eternal Hurt; for you have discovered in that Paper what Seed and Nature you are of, which is the reprobate Angel's Seed and Nature, which is called in Scripture *A Serpent*, or *Devil*, of whose Seed or Child you are one, which you have plainly expressed in your Letter, by speaking evil of the Things you do not know, in which Book or Books you were not worthy to look into: But many more besides you of the Serpent's Brood have stumbled at this Stone, even the Commission of the Spirit, to their eternal Condemnation, which we the Witnesſes of the Spirit have denounced upon them, which no infinite Spirit or Light of Christ within them shall take it off from them, nor deliver them in the Day of Trouble.

I shall shew in some particular Places in your Letter wherein you have sinned against the Holy Ghost, a Sin that will never be forgiven in this World, nor in the World to come. And so I shall proceed to the Sentence of eternal Death upon you.

First, you say, that you perused the Book till you was weary with looking into it, for it was one of the dirtiest and confus'dest Piece of Work that ever you saw.

Also you do advise *Dorothy Carter* to consider of it, and let the Witnesſ of her own Conscience answer whether it was

given forth from the Spirit of Truth, or from the Spirit of Error and Deceit, or not.

This I would have you to know, though it be too late for your Good, that it is neither the Light in her, nor in you, nor no Man under Heaven at this Day, that can, or ought to judge of the Doctrine or Declaration of a Prophet that hath a Commission from God, but ought rather to submit and yield Obedience to their Doctrine ; for there is no eternal Life to be had but in the Faith of it : For *whosoever receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward ;* which Reward is no less than the Assurance of eternal Life. So on the contrary, he that despiseth a Prophet's Doctrine, despiseth him that sent him, and shall receive from that Prophet the Seal in his Conscience of his eternal Damnation.

The first Thing that you take Offence at is, that we say that the reprobate Angel had the Womb of a Woman to clothe himself with Flesh also, to bring forth God's Design : From which you do ask, whether that which is the Devil's Work can be God's glorious Design, seeing God hath manifested his Son to destroy the Works of the Devil ?

To which I answer, That the reprobate Angel clothing himself with Flesh in the Womb of a Woman, it was God's Design that the reprobate Angel should do so, for this very Purpose, that there might be a Generation of Men and Women of his Seed brought forth here in this Earth, in the State of Mortality, being born under the Law, it being written in their Seed and Nature ; and by the not fulfilling of that Law, which is written in the Serpent's Seed, it is made capable to suffer the Pains of eternal Death, which is the second Death ; and this was God's Design, that he might destroy the Seed of the Serpent with a second Death.

And as for God's destroying the Works of the Devil, he doth destroy them two Ways ; that is, he that is God did lay down his spiritual and heavenly Glory in the Womb of *Mary* the Virgin, and so cloathing himself with Flesh and Bone, so that he might be capable to suffer the Pains of Death : Therefore it is said in Scripture, *that this Jesus, which is called the Son of God ;* but in other Places of Scripture he is called the *Very God*, as the Epistle of *John*, where he saith, *This is the very God*

God and Eternal Life. And *Isaiah*, where he saith, *To us a Child is born, to us a Son is given*, attributing to that Child *Jesus* the Title of *everlasting Father, mighty God, and Prince of Peace*. There might be more Places of Scriptures named to prove this Thing, as that Saying, *that the Fulness of the Godhead dwelt bodily in him*, and that Saying in the *Revelation*, *I am Alpha and Omega, the First and the Last : He that was dead, but am alive, and behold I live for evermore*. And as the Angel, by taking Flesh upon him, by entering into the Womb of *Eve*, brought Sin and Death into the World unto the Seed of *Adam*, so God, by clothing himself with Flesh in the Womb of a Virgin, that he might be put to Death in that Flesh, and by his Spirit quickning again in that Flesh, he will destroy him that had the Power of Death, which is the Devil, and the Devil's Works.

He destroyed the Works of the Devil in the Seed of *Adam*, by their having Faith in the Death of God, which Faith purifies the Heart, and is justified in the Sight of God, and in their own Conscience; and so the Works of the Devil are destroyed in the Seed of Faith, which is the Seed of *Adam*, by believing in the Blood of God, they having their Hearts sprinkled by Faith in his Death; and this did God procure to his own Seed, by clothing himself with Flesh. So on the contrary, he, by his Design of clothing himself with Flesh, hath procured the eternal Destruction to that reprobate Angel and his Seed; and you being one of the Devil's Sons, I know by your Words, for by your Words you shall be condemned; for you have plainly shewed unto me by your Letter what Seed you are of, and who your Father is, even the same as was *Cain's* Father; you and he have all one Father, for you were begotten of that wicked one, even that reprobate Angel, which God designed him and his Seed unto that endless Misery, as is spoken of in that Book which you call a Confusion and a Lie: And not only so, but you have called many heavenly Mysteries the bottomless Pit of Confusion; as, that God created the Person of the Serpent more glorious than the rest of the Holy Angels.

Also you would have it proved by Scripture, that God made Angels spiritual Persons; neither can it enter into your Heart to believe that the Serpent was made by the Wisdom
and

and secret Council of God, to bring forth his Seed to oppose the Creator ; and yet you read in the Scripture, *that God would put Enmity between the Seed of the Serpent and the Seed of the Woman*. From what did this Seed of the Serpent come, but from that reprobate Angel which is always in Opposition unto the Seed of the Woman, which is the Seed of *Adam*, which is the Seed of Faith, which is the Seed of God ?

The Knowledge of these two Seeds is that which can truly explain the true Meaning of the Scriptures, and open the Gates of Hell, and let in all the Seed of the Serpent who deny a personal God in Flesh and Bone glorified : Also the Knowledge of the two Seeds doth open the Gate of Heaven unto the Seed of Faith, and lets them enter into that everlasting Glory, where they shall see their God Face to Face to their eternal Joy ; because God hath 'a Body and Face, and so shall every Seed have a Face of its own. And though the Seed of the Serpent shall have a Face of its own, yet it shall never see the Face of God, Angels, nor Man, no, nor their own Face, to Eternity : For as they lived and died in Darkness here in this World, not knowing what the Form and Nature of the true God is, nor the Form and Nature of the right Devil ; and so not knowing what Nature and Seed themselves are of, they shall rise again in that eternal Darkness, never stirring from the Place they are raised, to Eternity.

I write these Lines unto you *Edward Bourne*, knowing you to be of the Seed of the Serpent, and appointed to eternal Damnation before you were born ; though you know it not, I do know it by your speaking Evil of that Doctrine which is declared by us the Witnesses of the Spirit, by calling of it Deceit, Confusion, and Lies, with many more wicked Speeches against the purest Truth that ever was declared by Prophet or Apostle ; because this is the Commission of the Spirit, and the last Witness of God on Earth.

Therefore for these your hard Sayings against the Doctrine of this Commission of the Spirit, in Obedience unto my Commission, I do pronounce you cursed and damned, Soul and Body, from the Presence of God, elect Men and Angels, to Eternity ; neither shall that Light within you, nor any God, deliver you from this Curse ; but, according to my Word, it shall

shall be upon you, because you shall know that God hath given Power unto Man to curse you to Eternity, and that there is a Prophet of the Lord now in the Land.

Written by

August 10th 1662.

LODOWICK MUGGLETON,

One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory. Vale.

A LETTER of Samuel Hooton and W. S. to Lodowick Muggleton.

Friend,

FOR so we can call thee, as Christ did *Judas*, and also the slothful Servant whose Talent was hid in the Earth, who art in the highest State of Inchantment.

Thou hast slandered the Children of the Most High God, thy Lips hath uttered Lies, thy Tongue hath forged Deceit; thou art a false Witness, a Wanderer, a Vagabond from the true Understanding, true Knowledge and Council, under whose Tongue is the Asp and the Venom, who out-sputters it against the Children of Light, but with it thou art comprehended, and shall be made manifest, and the Hook וָהַ (Vab) is put into thy Nostrils, by which thou shalt be held, and אָבַד (Obed) is thy State, if thou canst read it, which upon thee shall come, and canst thou read טָבַר (Tame) thou hast polluted thyself, thou hast defiled thyself, thou hast made thyself unclean, and thou art unclean, and art in the highest State of Ranters, from the holy Body, in the polluted Body; and where-ever thou hast an Entrance thou wilt defile; and thou mayst deceive Fools, and them that be void of Understanding, but the Sound and the Weighty thy Spirit hath not, nor never had any Entertainment; for thou art clothed with a Curse, and not with a Blessing,

Blessing, the Fruits of which is sputtered abroad, and the eternal Sentence of Judgment of the Lord God is sentenced upon thee. And now to the Matter of thy Slanders, and Scandals, and Reproaches, that thou casts upon the Most High's Children.

First, Thou sayest, *We (that are called Quakers) are guided and led by the Spirit of Antichrist.*

Answer. This is false, for we are in the Spirit of Christ before Antichrist was, and we have it, and are Christ's; and so thy Slanders doth not touch us, but is thy own, who speaks of thyself, and beareth Witness to thyself; but our Witness is in Heaven, which beareth Witness of us, and witnesseth to us, which thou hast manifested thou knowest not, who judges with evil Thoughts, and is in that Judgment which is to be reprov'd; for we have Judgment to sentence and judge such Spirits perpetually.

Secondly, Thou sayest, *We are the worst of all, and the most cursed of all in point of Doctrine.*

Answer. This is false again, and from slanderous Lips: Our Doctrine is Christ's and the Apostles, and we that doth his Will do know his Doctrine, and we are in the Power of God that was before Sects was; and thou art the Man that wanders up and down to make Sects, whose Mouth is filled with cursing, and soweth it; so thou shalt reap of the same, which will enter into thy Bowels, who art the Antichrist out of Christ's Doctrine and the Apostles, and an Enemy to it, which saith, *Bless, and curse not*; therefore thou art one of the cursed Children the Apostle speaks of, who speaks forth the high swelling Words of Vanity to the alluring of the Lusts of the Flesh, and so to catch People with thy Bait; but thy Damnation and Judgment lingereth not, nor slumbereth not. Remember thou wast told this in thy Lifetime.

Thirdly, Thou sayest, *We deny both the Father and the Son to be a Person in the Form of a Man, and that we deny the same Flesh and Bone of Jesus, which suffered Death, was laid in the Grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into Heaven in that same Flesh and Bone, which he suffered Death.*

Answer. To this we charge thee, and command thee to mention the Man, and the Place of his Abode, that denied this,

this, and is a *Quaker*. Secondly, thy Charge is utterly false, and Lies, and Slanders as to us, and the Lord will judge thee for sowing such Lies abroad ; for we own Christ, and none of us denies him that was prophesied of, seen by the Prophets and holy Men of God, came according to the Prophecy, and was born of a Virgin, according to the Prophecy of *Isaiah*, and suffered Death, and rose again, according to Scriptures, the Man Christ Jesus, who shall judge the World in Righteousness, whom God hath ordained ; and we own that, according to the Flesh, he was of *Abraham*, and the same that suffered, rose, and ascended into Heaven, and remains in the Heavens until the Restitution of all Things ; and we sit in heavenly Places in Christ Jesus, who is the express Image and Substance of his Father's Person ; and we own the Holy Ghost, and we own the Father, and knows them : And as touching Christ's Flesh, we are Bone of his Bone, and Flesh of his Flesh, and we have the Mind of Christ, and so thou Liar, let thy Mouth be stopt.

Thirdly, Thou sayest, *If we should own Christ to be a Person, then that Light of Christ, which we so much talk of, would vanish like Smoak, and come to nothing.*

Answer. To this we answer, That thou hast manifested thy Darknes and Ignorance, not knowing Christ, not knowing the Holy Ghost, not knowing the Father, not knowing Christ's Flesh, his Blood and Bone, nor Christ and the Apostles Doctrine, nor the Law : For first, *The Law is Light*, saith *Solomon*, and the Law is in the Heart, and with the Light they saw Christ, yea, his Flesh. Secondly, *John* he bare Witness to the Light, that enlighteneth every Man that comes into the World, which is Christ : And Christ saith, *I am the Light* ; and, *Believe in the Light while ye have the Light, that ye may be Children* : So there is no becoming Children but by the Light of Christ. And the Apostle saith, *God, who commanded the Light to shine out of Darknes, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Christ Jesus*, and that was the Treasure in earthen Vessels. So first, thou art ignorant of this Treasure, and both thee and thy Doctrine, and thy Principle flies away

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like that Smoak thou speakes of, and the Light remains, which is thy Condemnation, the Witness in thy Conscience shall answer it, which thou in thy Uncleanness hast long rebelled against. Secondly, thou that so rebels against the Light of Christ we speak of, knows not Christ, his Flesh nor Bone, nor the Father, nor the Holy Ghost. As first thus : The Light that shines in the Heart gives the Knowledge of the Glory of God in the Face of Christ, and so without this Light they have no Knowledge of him ; and this we say to thee, and all upon the Earth, that none knows the Father, none knows the Son, none knows the Holy Ghost, none knows the Flesh, and Blood, and Bone of Christ, but by the Light of Christ, for that reveals him, and not Flesh and Blood ; for thou art like to the Jews, who stop'd their Ears, and closed their Eyes to that of God within them, and therefore heard not, saw not, so was not converted ; and such professed a Christ was to come, but persecuted him when he was come, as thou doest now where he is made manifest in his Light.

Fifthly, Thou sayest, *That we will have no Person at all.*

Answer. This is false, though thou hast laid it down general ; for Christ is the express Image of the Father's Person we say, as in *Hebrews* : But thou art the Man who wilt have no Person at all that denies the Light, for they that was in Darkness could not see God, nor Christ, nor the Holy Ghost, that hated the Light, and the Apostle, said he, in the Person of Christ, which many doth witness now, Glory to the Lord for ever : For if thou doest profess them in thy Words, yet again in thy Word, thou that denies the Light, denies them, and so *Babylon*, and blasphemously terms it to smoak, and for thy Work the Lord will reward thee.

Sixthly, Thou sayest, *A great Part of us are of those wicked Ranters, that hath been given over to Blood-shed with a Sword of Steel, or else to all Manner of Lusts of the Flesh, and now thou sayest we think by a more precise, and Exactness of Life, to recover our Peace with God, and yet deny the very Person of God without us.*

Answer.

Answer. Here again thou adds Lie unto Lie, but who is the Father, is known by us the Children of the Most High ; and what doth the Devil rage in thee, because some that hath been Ranters, and used outward Weapons formerly, now they are turned from these Things to God and Christ, the express Image of the Father's Person, and comes to live in Christ, and serve him in a new Life, therefore doest thou rage ? They do not own their former Principles that comes amongst us, but doth judge them, and deny them, and all the Lusts of the Flesh ; and doth their Exactness of Life, and good Conversation judge thine, that makes thee so fret and chafe thyself, and scoff, and calls it precise ? And to this thou adds a Lie, and saith, we deny the very Person of God without us : But to this we say, God fills Heaven and Earth, and Christ, the express Image of the Father's Person, is manifest within us, and thou who rails at this, doth manifest thyself a Reprobate, one in whom God and Christ is not, and an Antichrist, and a false Witness, and a lying Spirit ; for Christ, saith he, would dwell in the Saints, and God would dwell in them, and walk in them : And hath the Devil made thee so blind and ignorant of the Letter of the Scripture, who art given up to believe Lies, and who makes Lies thy Refuge ? And hast thou no other Refuge but Lies, who by this manifests thyself to all sober People what thou art, and from whence thou comes ? And is not Repentance hid from thy Eyes ? It is manifest by thy Spirit ; yet we must say this to thee, thou art in the unclean Flesh, and hath an unclean Body, thy Flesh burns with thy Heat of thy Lusts, and therefore thou hast uttered forth thy Ruin ; nevertheless, here is some *Queries* for thee to answer in Writing, else for ever stop thy Mouth.

1. Is there any such Thing as Sin, and what is Sin in itself, and whether thou canst act any Sin, and express what is a Sin to thee ?

2. If thou doest acknowledge Sin, then shall a Man, while he is upon Earth, be made free from Sin, and come into the State that *Adam* and *Eve* was in before they fell, while they

be upon the Earth, and come to Christ, a State that shall never fall while he be upon Earth?

3. For what End did Christ come? Doth Christ enlighten every Man that comes into the World with a saving Light, and a condemning Light, yea, or nay? Is there any true Prophecy, Knowledge, Revelation, or Witness seen or known, but by the Light of Jesus Christ?

4. What is the Soul, is it mortal or immortal? What is Conscience, and where is it seated in Man? What are the Angels, and the Worshippers of Angels? What is the Worship of the Beast and the Dragon? And what is the Whore that sits upon the Beast, which all Nations drink her Cup? And what is her Cup?

5. What is the Woman that fled into the Wilderness? And what is the Wilderness? And what are the Times, and Time, and half a Time, that she was to be fed there? And what was the Number of the Beast, which is the Number of a Man? And what is the Number of a Man?

6. What is the Serpent? And what is the Tree of Knowledge? And what is the Tree of Life? And what is the flaming Sword? And what is the Body of Death? And the Body of Sin, is it a Man's outward Body, yea, or nay?

7. Shall a Man be made free from Sin and Death whilst he be upon Earth, and be made perfect?

8. Dare thou say, that thou hast the same Spirit and Power as Christ and the Apostles had?

9. Hast thou heard the Voice of God and Christ immediately from Heaven? Hast thou seen the Shape of God?

10. What is the first Principle of the pure Religion? And what is that which leads to Repentance? And what is that which gives the Knowledge of God, and of Christ? And whether it be within Man, or without Man?

11. What, and where is the Church of Christ?

12. Dost thou sin, or canst thou sin? Or hast thou any Guilt for Sin?

13. Hath every Man the Spirit of God?

14. What is the Honour that is from above? And what is the Honour that is from below?

15. Dost not thou continue in the highest Strain of Ranters.

Ranters, seeing thy Mouth is full of Curfing, and yet thou art finding Fault with those that be changed from it?

16. What is Evil? And what is Good? And what is Light? And what is Darknefs? And how doest thou know them, and distinguish them in thyself? And if thou can distinguish the one from the other, then what is it to be baptized for the Dead? (Mark) We ask thee what this Baptism is for the Dead, and what is the Dead?

17. What is it that leads Nature out of its Course? And what is it that defaces the Glory of the first Body? And what is the Glory of the first Body? And what is it that leads Nature in its Course? And where is it?

18. What is Self-Righteousness, and its Ground? And what is the Gospel? And what is Election? And what Re-probation? And what is *Cain's* Mark?

Answer these Things in Writing, and send them to *Thomas Hyfield*, at *Nottingham*.

Lodowick Muggleton's *Answer to Samuel Hooton, and W. S.*

Samuel Hooton, and W. S.

I Received a Paper from you two, being Quakers, wherein I find your Spirits much moved to Wrath and Railing, because I have told the Truth to one *John Levens*, formerly a Sword-Man in the Army, but now turned Quaker, in a Letter to him. It doth concern all the Quakers all the World over; and through some Passages in that Letter you have been moved by that Light within you, to send a long railing Letter unto me, with some Propositions from Scripture Texts for me to answer; which railing Letter of yours is so much, and your Questions so many, that it would take up a Volume to answer.

Yet

Yet nevertheless, because you are not under the Sentence of this Commission already, and for the further Information of other Quakers that are not under it, and for others that shall come to hear or see this Answer, I shall trouble myself so far as to give Answer both to the railing Part of your Letter, and (if your *Queries* be worth the answering, which is not already answered in some of our Writings) I shall say something to them, for some of those Scripture-Texts which you quote, is not worth the answering: And those that are of most Concernment are interpreted, and unfolded very plainly, in that Treatise of the *Interpretation of the 11th Chapter of the Revelation of St. John*; that is to say, *Concerning the Tree of Life. The Tree of the Knowledge of Good and Evil. Of the Serpent. Of the Woman that fled into the Wilderness. What that Wilderness is. What the Time and Times, and half a Time is. What the Dragon is. What the Beast out of the Bottomless-Pit is. What the State of Adam was in his Creation, with the Person and Nature of Angels, and the Mortality of the Soul*, with many other deeper Secrets, then those Texts of Scripture which you mention, doth or can bear; which Books that are written by us the Witnesses of the Spirit, such Devils as you are not worthy to look into.

But to give Answer to the railing Part of your Paper, which hath very little else in it, and if there be any Thing in the *Queries* worth the answering, which is not answered already in some of our Writings, I shall do it, not rendering railing for railing, but I shall speak what I certainly know concerning you two, and the Ministry of the Quakers, and all those that believe them, which continue in that Faith, after they have heard of this Commission of the Spirit. I know what I speak to be Truth, as with Relation to your Principles, and to your eternal Estate.

1 *Answer.* The first Part of your Paper hath little in it but railing against me only, where you say, *that I am in the biggest State of Incantment, in that I have slandered the Children of the most high God.*

First,

First, I declare, as I am a Prophet and Messenger of the true God, that the People called Quakers are not the Children of the Most High God, but, for the Generality of them, they are the Children of the Devil, and are the very Seed of the Devil, and were begotten by him: And I (as I am an Ambassador ordained of God by Voice of Words) can as truly say that they are of the Seed of the Serpent, and so the Children of the Devil, as Christ did to the Jews, when he said, that they were Serpents, yea Devils, and the Devil was their Father; so can I say by you Quakers, and many Thousands more as well as you, that you are the Children of the Devil, that were begotten by him, and not begotten by *Adam*, who never came through the Loins of *Adam*, though they came though the Womb of *Eve*: For this I know, that *Cain* was the First-born of the Devil, and *Adam* had no Part in the Begetting of him. And from this *Cain* came those Jews that Christ called Serpents and Devils.

And the Quakers People, which you call the Children of the Most High God, are the Children of *Cain*, who was that Angel or Serpent that beguiled *Eve*, which became Flesh, Blood and Bone, and so begat Millions of Men and Women which are his Children, whereof most of the Quakers are: Therefore do not you say that I slander them in saying that they are led by the Spirit of Antichrist, and that they are the worst of all in Point of Doctrine, though the best of all in Practice of Life. For what I have said of them will prove no Slander nor ill Report, but Truth itself: Neither can any Quakers Principles comprehend me, nor the Doctrine declared by us the Witnesses of the Spirit.

And as for that high Inchantment, which you say I am in, and those you call Fools which believe it, shall find it the Power of God unto Salvation. But on the contrary, you that despise it, shall find it the Power of God, to your eternal Condemnation; which many of the Speakers of the Quakers, and other Opinions, with many Hundreds of private Persons besides, shall not deliver themselves from the Sentence, which we the Witnesses of the Spirit have declared, through a true Discerning, which you call Enchantment: But it is the Commission and Power of God which shall war with the *Quakers*,
and.

and all other Opinions in the World ; because it is the two-edged Sword of the Spirit which is put into our Mouths. And this which we have said against you Quakers, will be no Slander or Reproach, but as true as any Word that ever was spoken by *Moses*, the Prophets and Apostles, or Christ himself: For we are the Witnesses of the Spirit, which is the Spirit of Truth, which hath made us Judge of the World in spiritual Matters, concerning the eternal Estate of Mankind: And what Person soever we determine Judgment upon, it is so, and there is no revoking of it.

You have written that I say, you that are called Quakers are guided and led by the Spirit of Antichrist.

This is as true a Saying as ever was spoken by Prophet or Apostle, that the Quakers are led and guided by the Spirit of Antichrist ; for they are not in Christ, neither is Christ in them ; yet say they, we are in the Spirit of Christ before Antichrist was.

This Lie exceedeth other Lies, for Antichrist hath been in the World ever since *Cain* was born, of whose Seed and Nature they are ; and Christ came into the World when *Abel* was born, then was the Seed and Nature of *Adam*, which is the Spirit of Faith, which is called by the Apostle, the Spirit of Christ ; and whoever is Partaker of the Seed *Adam*, may be said to have the Spirit of Christ in them, and their Spirits to be in him, that is, Christ dwells in their Hearts by Faith.

But on the contrary, the Quakers being the Seed and Nature of the lost Angel, whose Nature was before his Fall pure Reason, and *Cain* being the First-born of the Devil, the Fulness of the Angels Godhead dwelt bodily in him, and *Cain* having Copulation with the female Sex, Millions of Men and Women have been brought forth of his Seed, which is Reason fallen ; and this Seed of Reason in *Cain* and his Seed, is that Spirit of Antichrist, and this began to act itself forth when *Cain* and *Abel* began for to worship God, and ever since the Spirit of Antichrist hath remained in its Seed, which brake forth in this latter Age, in a more eminent Manner in one particular Person, namely, *John Robins*, that seemingly carried a more pure God-like Power, than any other Antichrist which went before him. And the Quakers have the very Influence of

John

John Robins his spiritual Witchcraft power upon them. And so indeed it may be truly said that the Quakers are led and guided by the Spirit of Antichrist, and so their Spirit is in him, and his Spirit in them; so that they cannot be in Christ, nor Christ in them; for they are not of that Seed that should have made them the Children of the most high God, though I know they cannot help it, yet it is so decreed by the Creator, and he hath been pleased to make it known unto me; and though you say I bear Witness of myself, yet is my Witness and Judgment in these Things true.

Whereas you rail in that I said the Quakers are the worst of all, and most cursedst of all in Point of Doctrine, &c.

2. *Answer.* As to the Slander and Lies you speak of, I shall let them pass, for I have spake enough of them before; but as for that Saying of mine aforesaid, *That the People called Quakers are the worst of all, and the most cursedst of all in Point of Doctrine*, that is as pure a Truth as ever was spoken with Tongue, neither do you know the Doctrine of Christ, neither can you do his Will.

How can you know the Doctrine of Christ? When as your Christ hath never a Body, for you have got your Christ all within you, as I shall make more appear hereafter.

And as for my wandering up and down to make Sects, it is those of the Quakers that wander up and down. As those that went to *New-England*, and *John Parrot* unto *Rome*, to get the Pope and his Bishops to be Disciples of Christ, and there to be punished in his Body, and when he came Home again to be damned to Eternity by me for his Pains, because he went by the Light within him, and was not sent by Voice of God without him. Therefore eternal Damnation will be his Reward, for going without a Commission from God, and so will all the Ministers of the Quakers, and all other Ministers too, for going Embassadors for Christ, when as he sent them not.

Though they preach from the Letter of the Scriptures, or from a Light within them, though the Devils be cast out, and much Good done thereby, yet it will be but as a Work of Iniquity, because they went before they were sent.

O how willingly is Reason the Devil to be an Embassador for Christ, when as Christ will not accept of him, therefore Reason the Devil goes of himself, thinking to have a Reward in Heaven ; for he will say, Lord, have not we preached in thy Name, and prayed in thy Name, and cast out Devils in thy Name ? And the Lord will say, Depart from me you Workers of Iniquity.

So that what Man soever that preacheth or pretendeth to be a Minister, an Embassador of Christ, without a Commission from him, it will be charged upon him as a Work of Iniquity.

Indeed there are too many Messengers and Ministers of Christ to be true, for indeed the World can hardly bear with one true Messenger at a Time, this I can truly speak by Experience, because I am the last Man that God will give a Commission unto, until Time be no more : Yet never was there any Prophet, or Apostle, or Messenger of Christ, but they have travelled up and down more than ever I did, almost these eleven Years, so that I have not travelled up and down as the Quakers have, for to get either Wise or Fools to believe me : Y-t this Commission hath gone through more Parts of the World than any Quakers ever did ; but that is a Thing I do not much matter.

You Quakers say that my Mouth is full of Cursing, and that I shall reap of the same : Likewise you say that I am out of Christ's and the Apostles Doctrine, that said, *Bless and curse not*, with many other Sayings, which will be too tedious for me to write.

As for my Mouth being full of Cursing, that is my Commission ; neither do I curse any but Devils which are appointed for it of God, and there is never a one that I have cursed that shall escape that Curse which I have denounced upon them, neither will any God deliver them from it ; for I do curse none but the Seed of the Serpent, who had his Curse denounced upon him and his Seed at the Beginning by God himself.

Now, in this last Age, God hath given me Power, and Discerning, to determine and give Judgment upon Men and Women, according as I do discern by their Words, and I thereby also know what Nature and Seed they are of, and accordingly
I give

I give Judgment upon them ; for I do go by as certain a Rule as the Judges of the Land do, when they give true Judgment according to the Law. For God hath ordained me the chief Judge in the World at this Day, to give Sentence upon Men and Women's spiritual and eternal Estate, what will become of them after Death.

Full of this Cursing I confess my Mouth is, and I do rejoice in it too. I know that God is well pleased in the Damnation of those that I have cursed, and I am wonderful well satisfied in giving Judgment upon them, according to the Tenor of my Commission : And this is that which you call swelling Words.

You would have called the Prophet *Eliab's* Words swelling Words, if you had been of those four hundred Priests of *Baal*, which he commanded to be slain by the Power of his Word ; which Power of the Commission of the Spirit, is of a more high Nature than that of *Eliab's* was ; for his was but the Sentence of Death natural, but this is the Sentence of Death eternal ; but because it is not immediately executed as his was, you think that there is nothing in it ; but it will be found suddenly enough both to you, and to many that are entred into the second Death already : For there is no Time to the Dead ; but after Death to Judgment, which Judgment they have in themselves, which is the Remembrance of that Sentence, that we who are Witnesses of the Spirit, did pass upon them in this Life, for they shall never see any other God or Judge, but that Sentence that we have passed upon them.

You are much mistaken, if you think to deal with a Prophet that hath a Commission from God, as you deal with the Priests of the Nation : Because you Quakers have baffled the Priests of the Nation by that Light within you, because you are fallen to a more precise Exactness of Life than they, though your Doctrine is worse then theirs, you must not think to do so by a commissioned Prophet.

This Commission of the Spirit shall break the Neck of the Quakers, as it hath done divers others : For this take you Notice, that after the Sentence is passed upon the Speakers of the Quakers, they shall never grow more to any great Experience, neither shall they have those Visions, Apparitions and Revela-

tions from that Light within them as they had before, but shall rather wither.

This Experience hath been known by Quakers and others, as *John Robins, John Taney, John Harwood, Fox the elder, Fox the younger, Edward Burrowes, Francis Howgil*, with many others, with Hundreds of all Sects besides which shall not escape what hath been declared by us the Witnesses of the Spirit.

As for that Saying which you quote out of Christ's Words to his Disciples before they had their Commission, where he said unto them, *Bless, and curse not*, that concerns not me, nor any other Man in the World at this Day. *Peter* and the rest of the Apostles had Power both to bless and curse after they had received their Commission, which was after Christ's Ascension, as you may read in the second of the *Acts*, then was that Saying of Christ fulfilled, which he had said unto *Peter*, *I have given thee the Keys of Heaven and of Hell, that what thou bindest upon Earth shall be bound in Heaven, and what thou loosest on Earth shall be loosed in Heaven.* Or thus: *What Sins thou remittest shall be remitted, and whose Sins thou retainest shall be retained*: That is, Thou shalt have Power to give Sentence of Blessedness to those that believe thee, and Sentence of Cursedness to those that despise thy Declaration.

This was the Remitting of Sins, and the Retaining of them; so that *Peter* and the rest of the Apostles were not tyed, after they had received their Commission, to those Words of Christ which he spake unto them when they were private Believers. Neither am I tyed to those Words of Christ which he spake unto his Disciples at that Time; for he hath given me Power and Authority to be Judge of the Scriptures, he hath given me Understanding of his Mind in the Scriptures above all Men in the World at this Day; nay, if I should say than all the Men since the Beginning of the World, I should not lie: For I being the chosen Witness of the Spirit, and the last Man that shall ever speak to this bloody, unbelieving World, by Commission from God; for he will never chuse any more after me so long as the World endureth.

Neither doth any Man know the Scriptures, neither can any Man interpret the Scriptures truly but myself; for God hath

hath given the Scriptures into my Hands, even as he gave the Priest's Office into the Hands of *Aaron* : None ought to officiate the Office of the Priesthood but *Aaron*, and those that were appointed by *Moses* and him : So it is now, none ought to officiate the Office of a Minister, Messenger, or Embassador of Christ, but those that are approved of by *John Reeve* and myself. For by reading the Letter of the Scriptures, or the Light within a Man, is not sufficient to make a Man a Minister, Messenger, Embassador of Christ ; therefore those Words which Christ said to his Disciples, *Bless, and curse not*, is nothing to me ; for he hath given me Power since that to the contrary.

He hath put the two-edged Sword of his Spirit into my Mouth, that whosoever I pronounce cursed through my Mouth, is cursed to Eternity ; And my Power is as great, and rather greater, than the Apostles was that you speak of, which is called a cursed Child. The Apostles Curse was but a weak Curse to that Power which God hath given to me : For the Apostle saith, If an Angel from Heaven should preach any other Doctrine than what he and the rest of the Apostles had taught, let him be accursed. I do not only say, let him be accursed ; but if an Angel from Heaven should come and say I have spoken false, or lied in the Doctrine that we have declared, and in those Things which I have said concerning the Quakers, I have Power not only to say let him be cursed, but to curse Angel or Man to Eternity.

As for your Judgment from the Letter of the Scriptures, or from the Light within you, it is not worth a Straw ; but the Curse that I pronounce upon Men and Women, it is not from the Light of the Scriptures, nor from the Light within me, but from the Power and Authority of a Commission received from a God without me, which spake by Voice of Words to the hearing of the Ear ; and this is that Curse that shall remain, and be remembred, by all those Quakers and others that are under it, both in this Life and to Eternity.

3. *Thirdly*, I did say truly in that I said you deny both the Father and the Son to be a Person in the Form of a Man ; and that you deny the same Flesh and Bone of Jesus which suf-
fered

ferred Death, was laid in the Grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into Heaven in that the same Flesh and Bone that he suffered Death in.

In your Answer to this above-mentioned, you charge me to mention the Man, and the Place of his Abode, that denied this, and is a Quaker.

There are some other Words in this Letter of yours that is to be minded, and it is this, where you say *Christ Jesus is the express Image and Substance of the Father's Person, and you own the Holy Ghost, and you own the Father, and know them: And as touching Christ's Flesh, you are Bone of his Bone, and Flesh of his Flesh, and you have the Mind of Christ, and so you call me a Liar, and say, let my Mouth be stoppt.*

Ans. This same is riddle me, riddle me, what's this? What a fine Distinction have you given of the Trinity, and what solid Arguments do you think that you have given to prove me a Liar in what I have said?

First, according to your Charge, I shall tell you both the Place, and some of the Persons which did deny this. The Place where this was denied was in *Eastcheap*, at a Butcher's House: The Persons who did deny those Things aforesaid, one was the Butcher himself, I think his Name was *Richard Whitpan*, or such a like Name, the *Quakers Downfal* doth name it right: Another of them was *Fox* the younger, which is now both dead and damned to Eternity: Another of them was *John Harwood*; as for the other two, I do not remember their Names, but one of them was a great lubberly Fellow, perhaps you may know him better than I; these five did all of them deny that the Flesh and Bone, or Body of Christ wherein he suffered Death, which same Body is now living which they did deny; for which the just Sentence of Condemnation is passed upon them, as is publick in the *Quakers Downfal*.

Nay, it was not only these five Quakers that did deny these Things aforesaid, but all the Quakers that ever I talked with, both Men and Women, have done the same. And I know, that if I should but discourse with you, I should find you to do the like; for it doth not stand with a right Quaker's Principle,

Principle, to believe that the same Flesh and Bone of Christ which suffered Death, was laid in the Grave, rose again, and is now living in Heaven in that the same Body, neither can that Body be in Heaven without the Soul or Spirit; for where his Body is, there is his Spirit also; for they both lived together, they both suffered Death together, they both rose again together, and are both in Heaven together; if so, how is it possible that the Quakers should get Christ within them?

For if Christ be a distinct Person of himself, of Substance, Flesh and Bone, though a spiritual Body now in Heaven, how comes Christ to get his spiritual Body into every Quaker's Body, and every Man's Body else? For the Scripture saith, *that the Heavens shall contain him until the Restitution of all Things*, meaning that Body of Flesh and Bone: So that the Person of Christ, or his Essence, cannot be in this World at all, much less in the Quakers Bodies; nay, he is not in mine, though he hath chosen me to be his Messenger, to declare what he is in his Form and Nature, as hath been abundantly declared in our Writings.

Therefore do not you say that is a Slander and a Lie for me to say, that you are the very absolute Spirit of Antichrist, that doth deny both the Father and the Son; for though you talk of a Christ, and of his being the express Image of his Father's Person, and of a Holy Ghost, because you read of such Things in Scripture, which were other Mens Words, so you reading of them, have jumbled the Father, Son and Holy Ghost together, and so instead of one Person, you have gotten three Persons, and yet never a Person. For I am sure when I talk'd with *John Perrot* about God, he could find never a Person, but an infinite Spirit without a Body or Person at all.

All the Quakers that ever I have had to do withal (which have been a great many) I could never find any Quaker to own God to be a Person in the Form of a Man, but an infinite Spirit, that fills Heaven and Earth, and all Places, and all Things, and so doth the Pope and all others Opinions that are, which doth shew the Darknefs of the Quakers, and the Pope, and all others: For if God be a Person in the Form of a Man, as I am sure he is (for I do acknowledge no other God but the Man Christ Jesus, who is a distinct Body of Flesh and
Bone

Bone of his own) how then can he fill Heaven and Earth with his Presence, and get into the Quakers Bodies, and all other Peoples Bodies too, and yet he is in Heaven, above the Stars, which Heaven must retain him until the last Day ?

From this Body of Christ, which is the only God, have I Power over all other Gods, or infinite Spirits whatsoever. I could shew in what Sense it may be said that God fills Heaven and Earth ; but it would be too large to unfold ; besides, it is declared already in our Writings.

There is one blasphemous Saying of yours, through your Ignorance of the Scriptures, in this Letter of yours. You say, that you do own Christ, according to the Flesh, he was of *Abraham* ; which is Blasphemy to say, it being quite contrary to the Scriptures ; for those Jews that persecuted Christ were, according to the Flesh, the Children of *Abraham* ; and therefore it was they said, *We have Abraham for our Father, and never were in Bondage to any* : For indeed, all those that are the Children of *Abraham*, according to the Flesh, are the Children of the Devil, or of the Serpent ; but all those that are the Children of *Isaac*, or the Children of the Promise, which is the Seed of Faith, which are the Children of *Abraham*, according to the Spirit, and so according to the Faith of *Abraham*, of which Christ came ; and so the Seed of Faith may say truly, they are Bone of his Bone, and Flesh of his Flesh ; because the Seed or Spirit of Faith, which *Abraham*, the Father of the Faithful, had in him, liveth in our Flesh and Bone, and we may be said indeed to be Bone of his Bone, and Flesh of his Flesh, and so called his Brethren, because we are born, not of the Will of Man, nor of the Flesh ; but of Water, and of the Spirit ; which Spirit doth lie secretly hid in the Water, is the Motions of Peace, that doth arise from the Seed which is called the Spirit.

But, on the contrary, the Quakers Christ is according to the Flesh of *Abraham* ; and so indeed, they are Bone of his Bone, and Flesh of his Flesh ; for indeed, they know no other Christ, but according to the Flesh, that is, according to the Seed of Reason : For in Scripture, the Seed of Reason is called the Flesh, from whence the Motions of Sin doth arise, which are called the Motions of the Flesh ; which I have largely

largely unfolded in *The Interpretation of the 11th Chapter of the Revelations*: For the Scripture taketh no Notice of the outward bodily Flesh, but as the two Seeds doth operate and work in Man, Reason is called the Flesh, and Faith is called the Spirit; wherefore it is said, *Let Christ dwell in your Hearts by Faith*. And so, every one that doth truly believe in that Flesh and Bone of Christ, to be now living, doth eat his Flesh; and so Christ dwells in his Heart by Faith, and not in his Person and Essence, as the Quakers do vainly imagine.

For they make no Distinction between the Person and Essence of Christ, and the Light of Christ; which Light of Christ is one Thing, and his Person another, as the Body of the Sun is one Thing, and the Light that shines from it is another; and so, according to the Flesh, that is, according to the Seed of Reason, the Quakers are Bone of his Bone, and Flesh of his Flesh; and they being the Children of *Abraham*, according to the Flesh, as their imaginary Christ is; for all *Abraham's* Children, according to the Flesh, are the Children of *Cain*, who is the Father of most Part of the Quakers; and in this Sense, they may say that they have the Mind of Christ in them.

4. You say, I write, if you should own Christ to be a Person, then that Light of Christ you so much talk of, would vanish like Smoak, and come to nothing.

In your Answer to this, you upbraid me with my Ignorance and Darknes, as not knowing Christ, nor the Holy Ghost, nor the Father, nor Christ's, nor the Apostles Doctrine; and for which Purpose, you quote *Solomon's* Writings, which is no Scripture, with some Scriptures, to shew my Ignorance, and that my Doctrine should fly away like Smoke, as I said by yours, with many more Sayings, that would be too tedious to write.

Answer. If I were as ignorant, and as dark in the Knowledge of Christ, and of the Holy Ghost, and of the Father, and of the Apostles Doctrine, as you are, it would be no Matter if my Tongue should cleave to the Roof of my
D Mouth;

Mouth ; for your Ignorance and Darknes is plainly discovered, in that you quote *Solomon* to prove your Scripture, Light, and Knowledge of Christ ; that which is no Scripture no more than the Apocrypha is ; but I perceive it is as good Scripture to you as any ; for you are but like a Parrot, that speaks other Mens Words, for it is Nothing to you what Christ or the Apostles said at that Time.

You ought to have heard what the Commission of the Spirit saith now, in these last Days ; for none can interpret Scripture truly but myself, neither doth any Man in the World truly know Christ, nor the Father, nor the Holy Ghost, but myself, and those that believe in this Commission of the Spirit ; for it is not with me as it is with you ; for you are to be judged by the Letter of the Scriptures, but God hath made me the Judge of Scriptures, and of you also.

For my Commission and the Doctrine of it is as true as the Prophets and Apostles Commissions were in their Time ; nay, it is of a more higher Nature than theirs were : For we the Witnesses of the Spirit do know more than *Moses*, the Prophets, or Apostles did, Things of more higher Concernment, As

To know the Form and Nature of the true God before he became Flesh. The Form and Nature of the right Devil, before he became Flesh. The Persons and Nature of Angels. The Rise of the two Seeds. What Knowledge can exceed, or go beyond the Knowledge of the true God and the right Devil, many other deep Secrets, which hath been declared by this Commission of the Spirit, which the Prophets and Apostles were but dark in, in Comparison of the Witnesses of the Spirit.

If so, how should you Quakers come to understand any Thing concerning Christ, the Father, and the Holy Ghost, who have nothing but the dead Letter of other Mens Words, whose Light was but dark, in Comparison of that Light that comes by this Commission of the Spirit ; so that you can never know Christ, nor the Father, nor the Holy Ghost, by the Words of the Scripture, nor by the Light of Christ within you, without an Interpreter, there being none in the World at this Day but myself.

Can your Light within you make these three you speak of, Christ, the Father, and the Holy Ghost, to be but one Person, and particular Body of Flesh and Bone in the Form of a Man? If you can, then may you truly say that you know the Father, Christ, and the Holy Ghost; which I know no Quaker or other doth, or can know at this Day, but this Commission of the Spirit only; neither can any Man, by the Light of Christ within him, come to know these Things afore-said, but by believing of him that's sent by Voice of Words from a God without him.

But the Quakers were never sent from a God without them, but only from a Light within them; and though it be the Light of Christ, yet will it not give a Man the Knowledge of the true God, but will perish; and he that hath it, except it be grounded by Faith to believe that God spake to such a Man to the hearing of the Ear, and then the Light of Christ in a Man being grounded upon that Voice, he shall come to know the Father, Son, and Spirit, to be but one personal Glory in the Form of a Man, which no Quaker in the World doth, therefore cannot know the Father, Son, and Holy Ghost by that Light within them, which they talk so much of: For a Child that answers from his Catechism-Book would have said as much from the Father, Son, and Holy Ghost, as these Quakers do; for a Boy could have rehearsed these Places of Scripture, and have made as good a Confession of his Faith, as any Quaker doth. But let that pass, and come to the next.

5. You say further, that I have written, *The Quakers will have no Person at all.*

The Words in your Letter to this is not worth a Reply; for there is little in it but the repeating of Scripture Words, and what the Apostle saith of Christ, being the express Image of the Father's Person; which if it were but opened, it would utterly destroy their own Principles of the Light of Christ within them, which they are very angry with me for saying, that the Light within them will vanish like Smoak, which they will find to be true; but I shall go to the next.

6. You say I write, that a great Part of you are of those wicked Ranters that have been given over to Blood-shed with

a Sword of Steel, or else to all Manner of Lusts of the Flesh; and now I say you think by a Precise and Exactness of Life to recover your Peace with God, and yet deny the very Person of God without you.

Your Answer to this Sentence of mine is something large, but most of it railing, and rehearsing the same Words as were spoken before; for you make a great deal of do about knowing the Father, and the Son, and the Holy Ghost, and keep a Stir about Christ's being the express Image of the Father's Person, and yet all this while you cannot find out any Person of God at all; only you have gotten *Paul's* Words, and run away with them, as a Dog doth with a Bone; for the Letter of the Scriptures is cast down as a Bone by the Prophets, Apostles, and Christ himself; for how would Quakers have done to have found out these Words, *That Christ is the express Image of the Father's Person*, if *Paul* had not said so? I marvel how they would have known that Christ enlighteneth every Man that cometh into the World, if they had not found such Words in Scripture.

But those Men that spake the Scriptures know what the Light of Christ was, these can only speak of it, but know nothing truly what the Light of Christ is, nor from whence it doth arise.

There is one Expression in this Part of your Letter which would make one laugh, which is this, *Doth the Devil rage in me because some who have been Ranters, and used outward Weapons formerly, now they are turned from these Things, and turned unto God, and Christ, the express Image of the Father's Person?*

As for those Ranters, that are turned to God and Christ in the Quakers Way, they had better have kept themselves where they were; for before they were in the Wilderness, but are now turned back into *Egypt*, and so are further off from entering into the Land of *Canaan*, that is, a Place of Rest for their Souls, than they were before: So that the State of the Quakers is more incapable to be saved than the Ranters; for if they turn a right Quaker after they have been at the Rant, there is no Possibility for them to be saved, for they are two-fold more the Children of the Devil than they were before:

For

For if such a Quaker should give his Goods to the Poor, and his Body to be burnt, for that Light within him, it will avail him Nothing ; for there are but these three States in Man, *Egypt*, the *Wilderness*, and the Land of *Canaan*.

But by Faith in a Commission, and they that truly believe in a Commission, are the Saints that Christ dwells in, and not the Quakers ; for they are, for the most Part of them, as I said before, the Children of *Cain*, who was of that wicked one, which always was in Bondage, and there shall remain to Eternity. So much in Answer to your railing Letter.

Now I have given you Answer to your cursed Blasphemy and railing Speeches, against those Truths which I have said concerning you Quakers ; it remains that I should give Answer to your *Queries*, which are many. There are *Queries* enough, if answered, to make a Volume bigger than the Bible ; for there hath been greater Volumes than the Bible made of one of those Texts of Scripture which you have propounded, by wise Men in Reason.

But this seemeth to be a marvellous Thing, that you Quakers, that are guided by the Light of Christ within you, and knows the Mind of Christ, and the Apostles Doctrine, and knoweth the Father, and the Son, and the Holy Ghost, and Christ, the express Image of the Father's Person, in that you should be ignorant of the Knowledge of these Things, which you propound unto me to answer, else I must stop my Mouth for ever.

Certainly if you had known them yourselves, you would not have propounded them to me to answer ; neither is it the Property of him that hath true Knowledge in him to put Questions to another, which he cannot answer himself. It is a Thing I never did to any since I came to know the Truth, I never did propound any Question to any Man that I could not answer myself ; though I have been asked many Questions by several Sorts of People, yet never any went empty away without an Answer ; some satisfied, and some unsatisfied, because they could not question any further ; nay, there hath not been that Question that could arise out of the Heart of Man, let it be what it would, concerning spiritual Things, with Relation to God, Devil, Heaven, Hell,
or

or any other spiritual Thing, but I have given Answer to it. Nay, some have gone so far as to ask who made God, and I have given Answer to that also.

Nothing hath been too hard for me in spiritual Things, if it hath been propounded in *English* Words. When I say spiritual Things, I speak with Relation to the Knowledge of the true God, his Form and Nature before he became Flesh, and what he is now in himself, and what the right Devil was before he became Flesh, and what he is now in himself, and how Heaven and Hell doth depend upon these two, with the Knowledge of the Persons, and Nature of the Angels, and the Mortality of the Soul. On these six Principles depend all spiritual and heavenly Knowledge, with many other heavenly Secrets, which floweth as a River of living Water from those six Heads, which no Quaker doth, or can know, in that State of being a Quaker, nor any other Opinion or Religion whatsoever, but those that do believe in this Commission of the Spirit.

And as for those eighteen *Queries* that you have propounded, those that are of the most highest Concernment, they are answered and opened at large in our Writings already. And some of your *Queries* are of such a long Nature, that they are not worth the Labour to answer, neither would there be any great Edification to any that should know them; yet I shall give a Word or two to the first Part of your third *Query*,

For what End did Christ come?

Answer. Christ came into the World for this very End, for to destroy him that had the Power of Death, which is the Devil, which Devil is the Seed or Spirit of Reason in Man, of which Spirit of Reason, which is the Devil, most Part of the Quakers are of his Seed, and Christ came into the World for to destroy; that is, to destroy the Seed of the Serpent with an eternal Death, and to raise the Seed of *Adam* up to a more happier Estate, than that was wherein he was created.

This could not be accomplished but by God's coming down from Heaven into the Womb of a Virgin, and so became

came a Child in pure Mortality ; and when he grew up to be a Man, according to the Scriptures, he was capable to suffer the Pains of Death, and so pass through Death, and quickening into Life again in the same Body, he got Power over Death, in that Death was not able to keep him under ; and so got Power over him that had the Power of Death in his Hands, which is the Devil.

This Devil so much spoken of in Scripture, is no other but the Spirit of Reason, which was first in *Cain*, he killing righteous *Abel* had Power to kill, that is, Power to put to Death, and so Death entered into the World : For Death never was in the World before the Serpent beguiled *Eve*, then entered Death into the World ; and *Cain* being the First-born of the Devil, he had the Power of Death in his Hands, and it doth remain in his Hands to this Day.

But happy are the Seed of *Adam*, that hath so much Faith as to believe that it was the very God-head Life that suffered Death, and so overcame Death by his quickening into Life again, and so hath gained to himself a greater Power and Glory than he had before Death entered into the World ; for by his rising again, he hath got Power to raise the Seed of *Adam* to a more happy and glorious Estate than that was wherein he was created.

He hath gotten Power also to destroy him that had the Power of Death in his Hands, that is, to keep the Seed of Reason in a more low and sad Estate than that was wherein he was created, even under the second, or eternal Death, which could not have been but by the Death and Rise again of God himself ; and for this very End did Christ come into the World.

It would have been well for you, and many Thousands more, if Christ had never come into the World at all, for your Condemnation is procured by it.

I could open what is meant by the Light of Christ, and how it may be said that Christ enlighteneth every Man that cometh into the World, but it would be too large ; besides, it is fully opened in that Book of ours, called, *A Divine Looking-Glass*.

And as for *Adam* and *Eve's* Estate before the Fall, and after their Fall, that is plainly declared in *The Interpretation of the 11th of the Revelation*, The Tree of Life, and the Tree of Knowledge

ledge of Good and Evil, and of the Serpent, and of the Woman that fled into the Wilderness, and what the Time and Times, and half a Time is, and of the Beast, with many other Things opened, and Scriptures expounded, of a far more high Concernment than those Things you propounded ; I say, these Things are largely opened in *The Interpretation of the said 11th Chapter of the Revelation*, and in *The Divine Looking-Glass*, wherein are written the deepest Mysteries that ever was penn'd, if understood by the Reader.

Also there is *The Mortality of the Soul*, that doth shew what is Scripture, and what is not, and how the Soul of Man is not immortal, but must, and doth die. Also there is that called, *Look about you, for the Devil that you fear is within you*. And *A Dialogue between Faith and Reason*, and *The Quakers Downfal*. There is hardly any Thing that is necessary to be known concerning the spiritual Estate of Mankind, but it is to be found in some of these Writings.

Therefore, if any of you Quakers have a Mind to be any further informed of your Queries, they must look into those Writings afore-mentioned ; for there is very few of your Queries that are not answered in one Kind or another. But I know you Quakers do not regard looking into any other Writings but your own ; therefore I shall not persuade you unto it, but let you remain in your own conceited Light of Christ within you.

But you will find it to be the greatest Darknes of all the seven Churches, because it is the very Spirit of Antichrist, or the Devil transformed into an Angel of Light ; that is, it carrieth the purest Shew of Holiness of Life, and suffereth more than any other doth for his Religion, and yet the most cursedst of all in Point of Doctrine ; for they are the greatest Fighters against God's being a Person, by that Light within them, of any. Neither will there ever come any more Spirits of Antichrist so Angel-like, as the Quakers do, for they have received the Spirits of Antichrist new in this last Age, as I said before, and it will continue to the End of the World.

Samuel Hooton and *W. S.* you might have set your Name as well as two Letters, but it matters not now.

I have

I have given Answer to your railing Letter you sent to me for speaking the Truth. For there is not one Jot or Tittle of my Words in those six Principles or Sentences of mine concerning the Quakers, that shall fail and not come to pass, but are as true as any Thing that ever was spoken by Prophet or Apostle.

Therefore I shall speak a few Words unto you two in particular, because you two have committed that unpardonable Sin that never will be forgiven in this World, nor in the World to come ; for you have done Despite unto the Spirit of Truth ; in speaking Evil of Things you do not know ; for you have called the Doctrine and Declaration of the Spirit, *Blasphemy, Deceit,* and *Lies*, with many other railing Speeches, with high Impudency, from a Light within you, and from the dead Letter without you, and hath presumptuously lifted up yourselves with that Light within you, to speak Evil of the Commission of the Spirit, which we received from the true Personal God without us, even the Man Christ Jesus in Glory. Therefore in Obedience to my Commission, I do pronounce *Samuel Hooton* and *W. S.* for this their Blasphemy against the Holy Spirit that sent me, cursed and damned, Souls and Bodies, from the Presence of God, elect Men and Angels, to Eternity,

Your Light within you, nor God without you, shall not deliver you from this Sentence which I have declared upon you, because you shall know that there is a true Prophet now in the last Age, as well as there hath been in former Times. And this Sentence shall be the Mark of your Reprobation in your Foreheads to Eternity, even as your great Grandfather had in his Forehead ; and all the Seed of Faith that shall read this Epistle and see you, shall see the Mark of Reprobation in your Foreheads, neither shall you scrape it out, but it will be seen by the Elect as long as you live.

And when you die, you shall pass through this first Death into the second Death, and in the Resurrection you shall never see the Face of God, nor Man, nor Angels, nor your own Faces, to Eternity ; but you shall be in utter Darkness, where is Weeping, and Gnashing of Teeth, for evermore.

And though you think you shall have never a Body, you are deceived : You shall have a spiritual dark Body, which shall

be capable to bear those eternal Torments, and you shall remember you were told so by a Prophet.

Written by

LUDOWICK MUGGLETON,

One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.

November 3. 1662.

POSTSCRIPT.

I Have published your Letter to as many of the Believers of this Commission of the Spirit, as I have had Opportunity to meet with them ; so I do expect that you should read mine unto as many of the Quakers as you shall have the like Opportunity.

For *Samuel Hooton* and *W. S.*

Let this be sent to *Thomas Highfield* at *Nottingham*, to be delivered to the abovesaid.

A LETTER of Richard Farnesworth to Lodowick Muggleton.

False Judgment reversed and against testified, by *Rich. Farnesworth*, in Answer to *Lodowick Muggleton*.

Lodowick Muggleton,

THOU who pretends to have received a Commission by Voice of Words to the Hearing of the Ear, from a God without thee, to curse Angels or Men to Eternity, and sayest thou art the Witness of the Spirit, and the last Witness that ever shall speak by Commission from God, whilst the World

World endureth, and sayest, God hath ordained thee the chief Judge in the World at this Day, to give Sentence upon Men and Women, spiritual and eternal, and what shall become of them after Death; and in Obedience to thy pretended Commission, sayest, thou hast already cursed and damned many hundreds of Souls and Bodies from the Presence of God, elect Men and Angels, to Eternity, and that thou rejoicest in the Condemnation of them, and art wondrous well satisfied in giving Judgment upon them. By which it appears, thou wouldst be both Judge, Accuser, and Witness thyself, to condemn without any right Order, and contrary to Truth, at thy Will and Pleasure, which is Antichristian and very erroneous: But Error in Judgment ought to be undone, and holden for nothing, as thine is, who, notwithstanding thy pretended Commission, art discovered to be a false Prophet, and in Delusion, as is apparent and manifest in several Particulars, in a Reply of mine to that of thine, bearing Date *August* the 10th. 1662, written by thee in Answer to *Edward Bourne* to *Dorothy Carter*. But since I have seen four Sheets of Paper written by thee, dated *November* the 3. 1662, and directed to *Thomas Highfield* in *Nottingham*, for *Samuel Hooton* and *W. S.* which coming to my Hands in *Nottingham* the 22th Day of the ninth Month, 1662 (being Prisoner there) I carefully perused over, which I found to be of like Nature the other was of. In both which, or all of those Writings of thine, I have found therein contained, implied, asserted and affirmed by thee, as is apparent unto me, and evident against thee, these necessary Deductions hereafter following, which may be a sufficient Discovery of thee, and Testimony or Warning against thee:

1. That under Pretence of a Commission of the Spirit, thou hast abused, belyed, and wronged the Spirit, by presuming, in the Name and Authority of the Spirit, to set up thyself as Judge, Accuser and Witness, to condemn at thy Will and Pleasure all such as are beloved, blessed, and justified of God, and his Holy Spirit, who cannot receive thy Errors for Truth, but deny them, and testify against thee for appearing in the same, under Pretence of a Commission in thy Imagination, Pride, and Presumption, because thou sayest, thou art both Judge and Witness. And the Accuser thou art, and false Witness

also, who sayest, That never a one that thou hast cursed, shall escape that Curse which thou hast denounced upon them. And that if an Angel from Heaven should come and say thou hast spoken false, or lyed in the Doctrine which thou hast declared, thou hast Power to curse Angels or Men to Eternity. And further sayest, that no God will deliver from thy Sentence: All which Sayings of thine are false and erroneous, and therefore undone and holden by me for nothing, but as thy Errors, false Judgment, Delusion, Pride, and Presumption.

2. That under Pretence of a Commission from God, thou hast presumed in thy Imagination and Pride of thy Heart, to exalt thyself above God and Christ, and to take all pardoning Power from them, because thou accounts if thy Sentence and Judgment be once pronounced and past, though never so erroneous and false, that they might not be able to reverse, and undo the same. Thou presumest to take all pardoning Power from God and Christ in that Case, because thou sayest no infinite Spirit of Christ, nor any God can, or shall be able to deliver from thy Sentence and Curse, which is thy Error and lying Divination, or false Doctrine, Pride, and Presumption, as is apparent.

3. That under Pretence of a Commission from the Spirit, thou presumest in thy Imagination to be singular in Doctrine, Knowledge, Judgment, and Power above all Men, either Prophets or Apostles, since the Beginning of the World, or that ever shall be hereafter whilst the World doth endure.

4. That under Pretence of a Commission of the Spirit, thou presumest to exclude all true Witnesses of the Spirit, and also all true Ministers, Messengers, and Embassadors of Christ, from the Work of the Ministry, both now in this Age, and whilst the World doth endure, to the End and Intent thou mayest set up thyself alone in their Places and Stead, because thou presumptuously sayest, That God hath made thee the Judge of the Scriptures, and hath given thee Understanding of his Mind in the Scriptures above all Men in the World, or above all Men since the World began. That no Man doth know the Scriptures but thyself. That no Man can truly interpret Scriptures but thyself. That God hath given the Scriptures into thy Hand, as he gave the Priest's Office into the Hands

Hands of *Aaron*. That no Man ought to officiate the Office of a Minister, Messenger, or Embassador of Christ, but those that are appointed by *John Reeve* and thyself. That thou knows more than *Moses*, the Prophets, or Apostles did. That thy Doctrine and the Commission of it, is as true, and of a higher Nature, than the Prophets and Apostles was in their Time. That thy Commission, and the Doctrine of it, is of a higher Nature than that of the Prophet *Elijah's* was, when he commanded four hundred Priests of *Baal* to be slain, by the Power of his Word. That thou art the last Witness that ever shall speak by Commission from God. And that God will never chuse any more after thee, whilst the World endureth. All which are thy Errors and Lies, which are by me denied, and against testified.

5. That (under Pretence of thy Commission) thou hast brought forth a Doctrine contrary to Truth, and that the same Doctrine ought not to be entertained or received by *Dorothy Carter*, nor none upon the Earth, because thou sayest thou art the last Witness and Prophet that ever shall speak by Commission from God; and there is no eternal Life to be had, but in the Faith of thy Doctrine, because thou sayest there is no eternal Life to be had but in the Faith of the Doctrine of a Prophet, who hath a Commission from God. And there neither is, nor shall be any such Prophet (thou sayest) but thyself, whilst the World endureth. And also sayest, That neither *Dorothy Carter*, nor no Man upon the Earth can, or ought to judge of thy Doctrine, because thou sayest that neither she, nor no Man upon the Earth can, or ought to judge of the Doctrine of a Prophet who hath a Commission from God: And sayest, there neither is, nor shall be any such Prophet but thyself, as aforesaid. And to exclude *Dorothy Carter*, and all Men upon Earth, from Judgment in Point of Doctrine, is to excludethem, from Reception thereof, and so from the Reward, if any be due; which is contrary to the Doctrine of Truth, which saith, *Prove all Things, hold fast that which is good*, 1 Thes. v. 21. *And try the Spirits whether they be of God, because many false Prophets are gone out into the World*, 1 John iv. 1. And how can Doctrines be proved, and Spirits be tryed, if none be capable to judge thereof, who are to receive? By this it
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is apparent, that thou art unwilling to have thy Doctrine proved, and Spirit tryed, left, upon Tryal and Proof, thou be found out to be a false Prephet, which thou art, as is apparent enough.

6. That there is no eternal Life to be had but in the Faith of thy Doctrine, and that none upon the Earth can or ought to receive the same, because thou hast excluded them all off from Judgment in order to Reception thereof; by which it is apparent, that under Pretence of thy Commission, thou labours to exclude *Dorothy Carter*, and all Men upon Earth, from Salvation, which makes it evident against thee, that thou art a Messenger of Antichrist, and not of Christ.

7. That thou presumes, under Pretence of thy Commission of the Spirit, to rob Christ of his Office which his Father hath committed unto him, as chief Judge ordained of God; because thou sayest, thou art chief Judge in the World, ordained of God, to give Judgment upon Men and Women spiritual and eternal, and what shall become of them after Death; which is but thy Presumption, Pride, and false Doctrine.

Rev. i. 5. For Christ Jesus, who is the faithful Witness, and Prince of the Kings of the Earth, he hath all Judgment committed unto him, because it is written concerning him, *That the Father hath committed all Judgment unto him, John v. 22. And hath given him Authority to execute Judgment, because he is the Son,* as it is written, *John v. 27.*

But it is no where written in the Scriptures of Truth concerning thee, *Lodowick*, that all Judgment either is, or shall be (by the Father) committed unto thee, to pronounce the Sentence of eternal Death and Damnation upon the Souls and Bodies of Men to Eternity, as thou hast done. Whereby it appears thou wouldest exclude Christ from his Office (in point of Judgment) which the Father hath committed unto him, and art thereby discovered to be a false Witness, and Messenger of Satan.

Lodowick, thou art not the chief Judge in the World at this Day, ordained of God, as aforesaid. Thy Message and Testimony is false and not true, because the true Witnesses of the Spirit, and Ambassadors of Christ, who were anointed and sealed of God, have declared and said, That God hath appointed a Day, in the which he will judge the World in Right-

Righteousness, (not by thee, but) by Jesus Christ, whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead, as may be read, *Acts* xvii. 30, 31.

And because God hath ordained Christ Jesus to be Judge of all Men, and hath given them Assurance of the same, in that he hath raised him from the Dead, thou *Lodowick*, are not that Judge ordained of God, because thou art not Christ Jesus, which was raised from the Dead; neither hath God given that Assurance to all Men of thee, that he gave of Christ, by raising him from the Dead, as aforesaid. Here I charge thee to be a false Judge, and a false Prophet, that ran, but never was sent of the Lord. Thy Judgment and Doctrine is very erroneous and false, as is plainly manifest against thee, and is therefore reversed.

They who were the true and faithful Witnesses and Ambassadors of Christ, who were anointed and sealed of God, and had a Commission of God, they did not presume to take the Office of Christ, as Judge ordained of God, from Christ, and assume it to themselves, as thou most unjustly hast done, whereby thou hast appeared to be a false Prophet, and Messenger of Antichrist.

For they who were anointed and sealed of God, who were the true Witnesses of the Spirit, and had a Commission from Christ, to whom all the Prophets gave Witness, they witness against thee, by testifying on the Behalf of Christ, that he commanded them to preach unto the People, and to testify that it is he who was ordained of God to be Judge of the Quick and the Dead. *Acts* x. 42.

First, by their Commission they were to preach to the People. And Secondly, by the same Commission they were to testify to them, that Christ was ordained of God to be the Judge both of Quick and Dead: Therefore thou art not Judge, because thou art not Christ, as aforesaid.

And whereas thou accusedst the Quakers to be of the Nature and Seed of the Serpent, and gave Judgment against them accordingly, thou hast cleared them from the same by thy Self-confutation, and Self-contradiction, wherein thou sayest, That the Quakers do preach from the Scriptures and Light within,
and

and that Devils are cast out, and much good is done by them.

First, the Quakers (so called) do preach from the Scriptures and Light within.

Secondly, Because they so preach, they are sent of God ; for how shall they preach, except they be sent ?

Thirdly, That by Vertue of their preaching, and the Power which they have received of God, Devils are cast out, and much Good is done by them ; and such are not of the Nature and Seed of the Serpent.

Thou hast cleared them from the same by thy Self-confutation ; and then to what Purpose is all thy false Judgment, and whatever thou hast said against them in thy Presumption, Pride, and Imagination ? It is but Error in Judgment, and is therefore undone, (as I said) and holden for nothing.

Written by Richard Farnesworth, Quaker, and sent to Dorothy Carter, to be directed to Lodowick Muggleton:

Lodowick Muggleton's *Answer* to Richard Farnesworth's *Letter*.

Richard Farnesworth,

I Received a Paper from you, entituled, *False Judgment reversed and against testified, in Answer to Lodowick Muggleton*. In Answer to this Paper of yours, I shall first commend you in these two Things ; first, in that you have set your Name to it ; for I have a Letter from a Quaker in *Lancashire*, which hath neither set his Name, nor two Letters, yet I have made a Shift to send an Answer : But I had rather to have his Name, or two Letters, as I had of *W. S.* The second Thing that I commend you for, is, because you have set down my Words so truly and punctually, it makes my Commission and Authority to shine the more bright and clear to all those that understand the Nature and Power of a Commission, though you, in the close of many of those Passages, have
sighted,

sighted, vilified, and spoken evil of those Things which are as true as Truth itself, and that you shall find.

And because you are not under the Sentence of this Commission of the Spirit, by verbal Words or Writing already, I shall give Answer to your Letter; for I never do give answer in Writing to any one that is under the Sentence of this Commission, for he is but as a condemned Man; neither is it the Practice of any earthly Judge, after he hath condemned a Man to die, for to treat any more with him that is so condemned, neither can that Man get the Judge to revoke it; but perhaps a Man so condemned by the Law may make Suit to the King, which is above Law, and so may get his Pardon, but that is seldom known. But it is not so with those that are condemned by the Commission of the Spirit, because no condemned Person can make his Appeal unto God, the King of Heaven, neither by himself, nor by any other; because God, the King of Heaven, is not in this World at all, therefore he hath commissioned mortal Men to be Messengers, Ministers, and Ambassadors, to treat with mortal Men about their spiritual and eternal Estate; and every true Ambassador stands in God's Stead, and hath Power to condemn and to save alive, that is, to bless to Eternity, and curse to Eternity: And this Power hath God given unto us two, the chosen Wittnesses of the Spirit, neither can God take it again, because God hath spoken it, and cannot lie; for he said these Words, That he had chosen us two his last Messengers unto this bloody unbelieving World, and that he had put the two-edged Sword of his Spirit in our Mouths, that whoever was pronounced blessed through our Mouths, are blessed to Eternity: So on the contrary, whoever we pronounce cursed through our Mouths, are cursed to Eternity: And this I know God cannot revoke, because he is Truth, and cannot lie.

Therefore to give Answer to those despising, slighting, and vilifying Words of yours, in your Letter against those Truths which you have set down, which was written to *Edward Bourne*, and the four Sheets which I sent to *Samuel Hooton* and *W. S.* And in the first Part of your Letter you have shewed what Seed and Nature you are of, even as *Edward Bourne*, and *Samuel Hooton* and *W. S.* have done, you being of the same

Seed as they are of, that is, the Seed of the Serpent, which must go the same Way as your Father *Cain* which begot you must go, for you have blasphemed against the Holy Spirit that sent me, by calling the Authority of this Commission of the Spirit antichristian, and very erroneous, and a false Prophet, and a Delusion, with many other wicked Speeches throughout your Paper, which is a clear Testimony and Discovery unto me, that you are the Seed of the Serpent, and so guided and led by the Spirit of Antichrist, now in this last Age of the World.

The first Thing that you do accuse in me to be false is, that you say, that under the Pretence of a Commission of the Spirit, that I have abused, belyed, and wronged the Spirit, by presuming, in the Name and Authority of the Spirit, to set up myself as Judge, Accuser and Witness, to condemn at my Will and Pleasure all such as are beloved, blessed, and justified of God.

Answer. That my Commission of the Spirit is no pretended Thing, but as true as ever *Moses* and the Apostles Commission was, and of as great, nay, of a greater Authority than theirs was, and given by the same Spirit of Truth as theirs was: Neither have I set up myself as a Judge, Accuser, or Witness, but God hath set me up to be the chief Judge in the World at this Day; for he hath set me in his Stead to be Judge, Accuser, and Witness, to judge and condemn antichristian Spirits, that doth deny God to be a distinct Person of himself of Flesh and Bone, and all blasphemous Spirits which sinneth against the Holy Ghost. These two Things there is more of the Quakers doth commit, than any other Sects whatsoever, therefore there is great Need that God should make some mortal Man Judge of these conceited, stubborn-hearted People, called Quakers; neither are those People the Beloved, Blessed, and Justified of God, but the most Cursed of God of all other Sects; neither doth any other Sect fight against Gods's being in the Form of a Man, as they do; for they have got Christ within them, but doth abhor that he should have Flesh and Bone of his own without them: And by this Christ, which is Flesh and Bone, glorified without me, am I made Judge of
Mens

Mens spiritual Estate, neither shall any one that I have condemned see any other God or Judge, but that Sentence which we the Witnesses of the Spirit have passed upon them.

And though you call it Presumption, and a Thing undone and holden by you as nothing but Errors, false Judgement, Pride, and such like, yet you shall find it to be as true as if God had judged you himself; for this I can boldly say, that I am as true an Ambassador of God, and Judge of Mens spiritual Estate, as ever any was since the Creation of the World: And if you Quakers and others can satisfy yourselves that there never was any Man commissioned of God to bless and curse, then you shall escape that Curse that I have pronounced upon so many Hundreds; and I only shall suffer for cursing others, without a Commission from God: But I know by what Authority I do these Things, and so I am at perfect Rest as to my eternal Happiness, in that I have been obedient unto my Commission, which was given of God by Voice of Words, to the Hearing of the Ear.

2. You say that I, under Pretence of a Commission from God, have presumed in my Imaginations, and Pride in my Heart, to exalt myself above God and Christ, and to take all pardoning Power from them; because, say you, that I account of my Sentence and Judgment, if once pronounced and past, though never so erroneous and false, that they might not be able to reverse and undo the same: That I presume to take all pardoning Power from God and Christ in that Case, because I say no infinite Spirit of Christ, nor any God can, or shall be able to deliver from my Sentence and Curse, which you Quakers doth say these Sayings aforesaid is my Error, and lying Divination, or false Doctrine, Pride, and Presumption, as is apparent.

Answer. That my Commission is no pretended Thing, but as true as *Moses*, and the Prophets, and as the Apostles Commission was; and *John Reeve* and *Lodowick Muggleton* are ordained and chosen of God by Voice of Words, and commissioned with Power as really and truly as ever *Moses* and *Aaron* was. And as *Moses* and *Aaron* were the chosen Mes-

sengers and Commissioners of the Law, so likewise are we the two chosen Witnesses and Commissioners of the Spirit: And as *Moses* and *Aaron* were the two first which God chose to give forth the Law, and to prescribe Rules of Worship for the People of *Israel*; so likewise we two, being the two last chosen Witnesses of the Spirit, we have Power and Authority in this Commission of the Spirit, for to declare what the true God is in his Form and Nature, and what Worship doth belong to the Knowledge of the true God in these latter Days, which cannot be known but by this Commission of the Spirit only.

And as for my taking of all pardoning Power from God and Christ, in this you shew that you have gone no further, nor hardly so far, as the Priests of the Nation; for you have got a God and a Christ too, and yet neither your God nor your Christ hath never a Body; and in this you are worse than any other Sect; for though other Sects of Religion will have a God and a Christ, yet they can find but one Body, and that is the Body of Christ; but the Father's Body they cannot find at all: But you Quakers can find never a Body, neither for God nor Christ, but your own Bodies; for you have got your God and Christ all within you, so that Christ hath never a Body of his own, but is forced to make use of every Quaker's Body for his Spirit to dwell in. But from that Christ which suffered Death in his own Body, and rose again in the same Body, and is now in Heaven in the same Body, according to the Scriptures; from this Christ, which is the only God, I say I have Power over all other Gods or infinite Spirits, whatsoever; and from this Christ, which is God-Man, now above the Stars, have I this pardoning Power and damning Power; neither did I take it of myself, but it was put upon me by God himself; for if I had not obeyed the Voice of God when he spake to *John Reeve*, then was he to pronounce me cursed to Eternity; and so, by my yielding Obedience unto the Voice of God, I was made Partaker of that Power, to bless and curse to Eternity: And this is that Power which you say I presumptuously have exalted myself; neither will God give this Power to any more after me, neither can any Man come to the Assurance of the Favour of God now in these Days, but in believing that God gave this Power unto *John Reeve*

Reeve and myself ; for there is no coming to know God, nor see God, but by the Faith in this Commission of the Spirit : For I having the Keys of Heaven and of Hell, none can get into Heaven, except the Witness of the Spirit doth open the Gates, and so the King of Glory may enter in ; that is, the Knowledge of the true God, his Form and Nature, may enter into your Hearts, by having Faith in this Commission of the Spirit : For God hath given me the same Power now as he gave to *Peter* when he was upon Earth ; and what Power that was may be easily read, where Christ said unto *Peter*, *Upon this Rock will I build my Church*. Also he did give unto *Peter* the Keys of Heaven and of Hell. Also he should have Power to bind and loose, and whose Sins he remitted should be remitted, and whose Sins he retained should be retained. What is the remitting and retaining of Sins, but to forgive them their Sins which received his Doctrine, and to retain and bind their Sins of Unbelief more close upon their Consciences, for their despising of the Doctrine of Christ, which he did teach ? And was this any less than blessing and cursing, or opening the Gates of Hell and of Heaven ? And yet you see that Christ gave this Power unto Man. You would have said as much by *Peter* and others, if you had been living in those Days, as you do by me : You would have said that they did it out of the Pride and Presumption of their Hearts, though they had their Commission put upon them by God himself, as I have now in this Commission of the Spirit : And as *Peter* had Power to bind and loose, or to remit and to retain, so likewise hath the same God given me Power to bless and curse Men and Women to Eternity. And this is the Keys of Heaven and Hell ; for the Blessing of a commissioned Prophet, it opens the Gate of Heaven ; that is, it opens the Heart in Love to that God that sent such a Messenger of glad Tidings of Salvation. So, on the contrary, the Curse of a Prophet, it opens the Gates of Hell ; that is, it opens the Heart in Envy, Malice, and Revenge ; nay, sometimes, when the Gate of Hell is opened by the Curse, it hath caused Revenge to increase so hot, that it hath broken forth into a great Flame, the Fire of Hell hath been so hot burning within them. This I know by Experience, which I never did know, until the Keys of Heaven and of Hell were put into my Hands by God himself : And
by

by this I know what *Peter's* and other Prophets Power was ; for God hath given Power for one Creature to judge another ; and what that Man doth which hath Authority from God, God himself cannot undo it ; for it is not the Light of Christ within you Quakers, nor the Letter of the Scriptures, nor God without you, that shall deliver you Quakers and others, that are under this Sentence, from that Curse which I have pronounced upon you, though you call it Error, lying Divination, false Doctrine, Pride and Presumption ; but it will appear to be no other but the Curse of God himself, though it be pronounced by a mortal Man like yourselves.

3. And as for my being singular in Doctrine, Knowledge, Judgement, and Power, above all Men, either Prophets, or Apostles, since the Beginning of the World, or that shall ever be hereafter, whilst the World doth endure.

Answer. This is as true a Saying as ever was spoken ; for this being the Commission of the Spirit, it hath more spiritual Knowledge, Judgment, and Power, above all Men, either Prophets, or Apostles. Why ? Because *Moses* and the Prophets did not know so much as the Apostles did, because *Moses* Commission was that of the Law, under the Title of God the Father ; therefore the Apostle saith, concerning those that were educated under the Law of *Moses*, they were under a Cloud, and saw but darkly, as in a Glass ; shewing the Benefit which came to those that were under the Faith of the Gospel ; for those that were under the Law, they were come but to *Mount Sina*, which gendred unto Bondage ; but those that were come unto the Faith of the Gospel, were come unto *Mount Sion*. Now the Law of *Moses* was *Mount Sina*, and the Faith of the Gospel of Jesus was *Mount Sion* ; and this Gospel of Jesus, which was committed to his Apostles, was the Commission of the Blood ; and this Commission of the Blood did know more than the Commission of the Law of *Moses* and the Prophets did ; so likewise this Commission of the Spirit doth know more than either of them both ; for *Moses* and the Prophets had no Scriptures for to interpret or expound, but their own Prophecies ; therefore the Apostles must

muſt needs know more than the Prophets did, becauſe they were the only Interpreters of the Law and the Prophets, and of their own Signs ; ſo therefore their Knowledge in the Goſpel muſt needs be greater than that of the Law ; ſo likewise we, the Witneſſes of the Spirit, muſt needs know more than either Prophet or Apoſtle, becauſe none can interpret the Scriptures but we the Witneſſes of the Spirit ; and this Commiſſion of the Spirit did God force, and lay upon us, againſt our Wills ; and withall, he hath given us Underſtanding of his Mind in the Scriptures, above all the Men in the World ; which Words of God's I find to be true, for I do certainly know that I have more ſpiritual Knowledge than all the Men in the World, nay, I am ſure that I do know more in ſpiritual Things, than ever Prophet or Apoſtle did, ſince the Beginning of the World ; then of Neceſſity it will follow, that I do know more than any ſhall do to the End of the World, becauſe I am one of the two laſt Witneſſes and Prophets that God will ever ſend ; therefore my Knowledge, and Judgement, and Sentence, muſt needs be above all that is gone before me, or that ſhall come after me, to the End of the World ; yet I am no Ways lifted up with Pride and Preſumption, becauſe of this Knowledge and Authority that God hath given me above all Men, ſince the Beginning of the World, to the latter End.

I know what I ſay to be Truth, for true Knowledge is never puffed up with Pride, neither am I, whatſoever the Seed of the Serpent may judge of me ; for I do neither bleſs any out of Affections, for any By-ends, but according as I do diſcern their Faith in the Thing ; neither do I curſe any through Envy or Malice, but either it is becauſe they have ſinned againſt the Holy Spirit, a Sin that is not to be pardoned, or elſe I do know them to be of that reprobate Seed ; and ſo I know my Judgement is true, and according to the Tenor of my Commiſſion ; ſo that I am neither lifted up with Pride, nor caſt down, or troubled with Sorrow ; but am very well ſatiſfied in thoſe that go on the Right-hand, though they are but few, as I am with thoſe that go on the Left hand, though they be many ; for I ſee it muſt be ſo ; for God hath ſo decreed it, and he hath been pleaſed to make it known unto me, and hath
made

made me the only Judge of the two Seeds now in this last Days, which is a Thing I never did desire.

4. There is little of your Matter in this particular, but rehearsing of my Words, only you say that I, under the Pretence of the Commission of the Spirit, that I do presume to exclude all true Witneses of the Spirit, and also all true Ministers, Messengers and Embassadors of Christ, from the Work of the Ministry, both now in this Age, and whilst the World doth indure, to the End and Intent that I might set up myself alone in their Places and Stead.

Answer. That my Commission of the Spirit is no pretended Thing, but as true as God is Truth, neither is there any true Messenger, Minister, or Ambassador of God in this World at this Day but myself, neither shall there be any sent of God after me to the World's End; for there can be no true Minister except he be sent of God by Voice of Words, to the hearing of the Ear, or else by him that is so authorized; which I know no Speakers in the World hath, neither the Priests of the Nation, which are ordained by Man, nor no other Sect, which, by their natural Wit, from the Letter of the Scriptures, doth think, because they can play upon the Letter of the Scriptures as upon a Harp, that they are very good Ministers of Christ, but he sent them not: And as for you Quakers, which thinks the Light of Christ within you is sufficient to make you Messengers and Ministers of Christ, you are much mistaken, for you do but run into the Ministry before you were sent; for the Light of Christ within a Man did never authorize any Man to be a Minister of Christ, except he be ordained and authorized from a God without him, or from a Man without him, which you Quakers do abhor to think that there should be any other Authority besides the Light of Christ within you; but you will find that the Authority of a God without you, will be too hard for the Light of Christ within you.

For little do you Quakers know what that Son of Man is, which *John*, in *Revelation* i. 13. speaketh of, so in the 16th Verse, *There went out of his Mouth a sharp two-edged Sword.*
Now

Now this Son of Man which *John* speaketh of, was no other but Christ himself, and this Christ is the very God, and he is that *Alpha* and *Omega*, the first and the last, he that was dead, and behold he is alive for evermore; and this two-edged Sword that came out of his Mouth, he hath put into my Mouth, and that was when he said, I have put the two-edged Sword of my Spirit into thy Mouth, to pronounce Blessing and Cursing to Eternity: Now God having put the two-edged Sword of his Spirit, which came out of his Mouth, and hath put it into mine, how will you Quakers, or any others do, to deliver yourselves from it? For it is a two-edged Sword, it cuts down the Seed of Faith, as the Wheat in Love, and makes it obedient unto the Commission of the Spirit, and so they are gathered as God's Wheat into his Barn, which Barn is the Commission of the Spirit; for every Commission is a Shelter, or as a Barn, to keep the Wind, Storms, and Rain off from the Wheat: But on the contrary, the other Edge of this Sword, which is put into my Mouth, it cuts down the Tares: The Tares is the Seed of Reason, which are bound in Bundles, and cast into the Fire; for this Edge of the Sword, which is the Sentence of Condemnation, it cuts down many Bundles of the Seed of Reason for the Fire of Hell, to one Sheaf of the Seed of Faith which is gathered into God's Barn, that is, to believe the Commission of the Spirit. Now the Quakers, and all other Sects, the Speakers of them, and many Hundreds of their Believers besides, are those Tares which this Commission of the Spirit hath cut down by the Edge of this Sword, which shall be as Bundles of Tares, fit for nothing else but for that eternal Fire, because they have despised that their Fellow-creature should have Power to bless and curse, though God will have Men and Women justified and condemned, no other Way but by Man like themselves; for it was always God's Practice to give Authority to Men that are mortal, to judge and condemn according to the Tenor of their Commission, whether it be for a temporal Death, or an eternal Death: And this Power hath God given unto me, and in this Regard I am the only and alone Judge what shall become of Men and Women after Death; neither shall those that are damned by me, see any other God or Judge but me, or that Sentence which I have passed upon them: But

the Blessed shall see that God, Face to Face, which hath set me as an Ambaffador in his Room, and this Power, I know, God will never take from me, whatsoever you Quakers deny or testify againft.

5. There is little in this Particular alfo, but my Words repeated; only this, there is something concerning *Dorothy Carter*, whereas I neither fay that *Dorothy Carter*, nor no Man upon the Earth can, or ought to judge of the Doctrine of a Prophet, that hath a Commiffion from God, there being none in the World at this Day but myfelf.

Answer. Who do you, blind Quakers, think fhould be the Judge of a Prophet that hath a Commiffion from God? Is not a true Prophet the Law-giver, and ought not every one to fubmit unto his Laws? Hath not a Prophet a prerogative Power as a King hath? Doth not a true Prophet ftand in the King of Heaven's Room, as an Ambaffador doth in the Place of an earthly King? And fhall thofe that are to be fubject to the Laws of the King, go to try whether the King's Laws be good or juft? Nay, thofe that are the King's Friends, ought not to try whether the King's Laws or Declarations be juft, becaufe his Friends Happinefs lieth in yeilding Obedience unto it; and if his Friends ought not to try the King, much lefs his Enemies: So I fay, though *Dorothy Carter* be a Friend to the Prophet of the Lord, that it lieth not in her Power, neither is it for her to try the Doctrine of a Prophet, but to fubmit unto the Doctrine and Power of a Prophet; for therein lieth her, and all others Safety. And whereas you fay, that I have excluded *Dorothy Carter*, and all other Men upon Earth, from Salvation, I do here testify, that ſhe is one of the Blessed of the Lord, with many others in the World at this Day; though I will not allow *Dorothy Carter*, nor no other, to have Power to try a true Prophet's Doctrine, though they be Believers of it, that doth not exclude them from Salvation, but gives them the more Affurance of it, in that they fuffer themfelves to be try'd by a Prophet, and his Doctrine; therefore I do exclude *Dorothy Carter*, and all Men upon Earth, in Point of Tryal or Judgment of the Doctrine of a Prophet that hath a Commiffion from God,

God, as I have; and if those of the same Truth with a Prophet, may not try a Prophet, how will you do that are Enemies, to try his Doctrine? For it is not your quoting of the Letters of the Scriptures, as you have done in two Places, nor the Light of Christ within you, that can try me; for I being one of the last Witnesses and Prophets by Commission from God, I am made Judge of the Scriptures, and Judge of the Light of Christ within you: And how will you do, or by what will you try my Doctrine and me, seeing I am made Judge of the Scriptures, and of your Light of Christ, and your Light of Nature, and all that is within you and without you both? It is all to be condemned by me. By which Way then can you come to try me, and to make me appear to be a false Prophet, as you say is apparent enough?

The sixth and seventh Things that you upbraid me with, that I say there is no eternal Life to be had but in the Faith of this Doctrine; and that I do presume, under Pretence of my Commission of the Spirit, to rob Christ of his Office, which the Father hath committed unto him, as chief Judge ordained of God; with many other Sayings of mine, which hath been exprest in a Letter of mine unto *Samuel Hooton* and *W. S.*

Answer. That there is no eternal Life to be had now in these Days, but by Faith in the Doctrine of this Commission of the Spirit, that is Truth, and many there is that can witness the same, I mean in those that have heard the Sound of it, and it will be found to be so by you Quakers, and many Hundreds of other Sects besides. And as for my Saying that God hath made me the chief Judge in this World at this Day, that is true also, notwithstanding Christ's having all Judgment put into his Hands by the Father; for that is nothing to you what is spoken of in Scripture, that will do you no good: For this Christ which the Scripture speaks of, is God the Father, and this God hath chosen and ordained me to be the chief Judge in spiritual and eternal Things: Also he hath made me Judge of the Scriptures, as I said before; neither have I taken the Office from Christ, but he hath given it unto me, and hath invested it upon me; neither will he take it away from me,

and that you, and such as you are, shall find, to your eternal Sor-row, make as light of it as you will, you shall not be delivered.

The latter Part of your Letter hath little in it but repeating of Scripture-Texts, and some Passages or Words of mine, which you do invade against me. There is one Thing would make one smile, and that is this, because it is not written in the Scriptures of Truth that I *Lodowick Muggleton* art ordained of God to be the chief Judge in the World in these last Days, will it follow therefore that I am not the chief Judge, because my Name is not recorded in Scriptures? If you had lived in the Days when Christ was upon Earth, you would hardly have found his Name recorded in the Law and the Prophets; nay, it is the more probable that I am ordained the chief Judge, because my Name is not recorded in Scripture; for if there had been such a Name written in Scriptures that should be the last Prophet in the World, many Men would have named their Sons *Lodowick Muggleton*; and that is the Case there is so many *Johns* and *Thomasses*, and *Jeremiahs*, with many other Scripture Prophets and Apostles Names; but there is never a *Lodowick Muggleton* in all the Scriptures, and yet God hath ordained him to be the Judge of Quakers and all other despising Spirits. And though there be a general Day of Judgment, that is, a general Day of Execution, when Men shall receive the Possession of eternal Happiness, or eternal Misery, and this may be called the Day of Judgment, which Christ shall judge the World with, when as it shall be said, *Come you blessed*, and *Go you cursed*; but the Judgment and Sentence they have in this Life by those Prophets, Ministers and Messengers of Christ, which he hath made Judges for that Purpose, it is just like a Goal delivery. The Judges many Times condemns Men to die, yet the Execution is not immediately done, but at the Day appointed it is: So it is with all true Prophets, who are made Judges of the spiritual and eternal Estate of Mankind; they have their Judgment in this Life, and in the Day of Death it is put in Execution by Death; for there shall be no more pleading with God; but this will be all that God will say in the Resurrection, *Come you blessed*, and *Go you cursed*: Neither shall you Quakers and others have any other Sentence but what I have passed upon you; and when Death seizeth upon you, then shall you enter into the

the Possession of it by passing through this first Death, and so enter into the second Death, where you shall remain for ever and ever.

In the last Place you say, that I accuse the Quakers to be of the Nature and Seed of the Serpent ; also I do say that the Quakers do preach from the Scriptures and Light within, and that Devils is cast out, and much Good is done by them.

And from these Words of mine you say that I confute and contradict myself, for this Quaker would fain prove, that because they preach from the Scriptures, and Light within, therefore they are sent of God ; for how shall they preach, saith he, except they be sent ? And by Vertue of their preaching, and the Power they have received of God, Devils are cast out, and much Good is done by them ; and such, saith he, are not of the Nature and Seed of the Serpent.

Answer. As for you Quakers being the Nature and Seed of the Serpent, that is certainly so, and can be no other Ways, because you are the very Influence of *John Robins* spiritual witchcraft Power upon you, and the very Spirit of Antichrist doth run thorough the Bodies of the Quakers, for they do all of them deny a personal God without them, they do all of them deny also the Resurrection of a Body, so that they are the greatest Fighters against God of any ; for they having got Christ all within them, they are such a proud, conceited, stiff-necked People, that no Body can deal with them, but this Commission of the Spirit ; and this I will say to you, that there is never a Quaker that is a Speaker, neither Man nor Woman, that liveth and dieth in that Principle, that can possibly be saved, no more than *Cain* and *Judas* is saved, think of yourselves what you will. And do not you Quakers think, because you, by the Letter of the Scriptures, and by the Light within you, do cast out Devils, and much Good is done thereby, that you are ever the less the Serpent's Seed, neither doth that prove that you are sent of God, but rather the contrary ; for the Priests of the Nation, and all other Sects of Religion, doth the same Things ; for the Papist Ministry by report hath done more wonderous Things in that Kind than any Quaker ever did, by the laying on of the Hands of the Elders, and anointing

ing of them with Oil, and praying over them, and such like, they have cured, as they say, Diseases, and cast out Devils, and other wonderous Things, and which I never heard that any Quaker ever did: The greatest Things, that ever I have heard the Quakers do, is to find Fault with a Piece of Ribbon, or Gold-button, or a Bandstring, and such like, and to possess themselves with a melancholy Spirit of Witchcraft, and so fall into witchcraft Fits, to lie humming and groaning, which doth fright the Beholders; so instead of those merry Devils which they had upon the Ranting-score, where all was good, lying with their Neighbour's Wife, deflouring Virgins, couzening and cheating, and destroying every one in their outward Estate, which did entertain them, and now that Devil is cast out, now they are grown in as much extream on the other Side; for now they are grown so precise and exact for Apparel and for Words, no Word must be plac'd out of Joint, so that no Man can almost tell how to deal with them; and this melancholy Devil hath cast out the ranting Devil, which makes them so proud and stiff-necked, thinking themselves that they are better than other People, when as they are worse, for they are possess'd with the Spirit of Witchcraft, which makes them a twofold more the Children of the Devil than they were before; which none can discover but this Commission of the Spirit; neither did I ever hear by any which hath heard the Quakers speak, that they did ever preach any sound Doctrine, but only exhort People to hearken to the Light within them, which is a very low and easy Thing for every ordinary Understanding to comprehend; and that is the Cause there is such a Multitude of Men and Women fall into it, which if they were sent of God, there would but few understand their Doctrine, nor bear their Words; for no Quaker need suffer any Thing for his Doctrine, for that is but like other Mens; nay, there is not so much in their Doctrine, as there is in the Priests of the Nation's Doctrine, therefore the Quakers are not sent of God, no more than the Priests of the Nation, or any other Sect is; for the Priests of the Nation, they preach from the Light of the Scriptures, and from the Power of the civil Magistrate, and the Quakers they preach from the Letter of the Scriptures, and from the Light of Christ within; and though Devils be cast out

out by you both, and much Good be done by you both, yet neither of you are sent of God ; because neither of you, nor no other, is sent by Voice of God without you ; so that I have not cleared the Quakers from being the Serpent's Seed, neither have I confuted myself, neither will my Judgment prove false, concerning you Quakers, but you will find it to as much Purpose as if God had said it himself, notwithstanding you call it false Judgment, Pride, and Presumption, and Error in Judgment, and therefore undone, and holden for nothing by you Quakers, and so forth.

Now I have given an Answer to as many Passages in your Paper as is necessary. I have been something larger than I did intend ; but, because others may be benefited by it, it may be worth the Labour ; for had it been no more for others Benefit than for yours, I would only have sent the Sentence unto you, and no more ; but I having read and viewed your Paper over with serious Deliberation, I find very little Matter or Substance in it, but the repeating of my Words ; but for that which is your own, the most of it is in speaking Evil of those Truths, which you have read out of those four Sheets which was sent *Samuel Hooton* and *W. S.* and in that Letter to *Edward Bourne*, which is a clear Discovery to me, that you are the Seed of the Serpent, and that you have sinned the Sin against the Holy Ghost ; for that is a Thing which most Quakers do ; for I find in your Paper a Multitude of blasphemous Speeches against this Commission of the Spirit, by calling of it Errors, false Judgement, Delusion, Pride, and Presumption, with many more such like Expressions, almost at the End of every Sentence, which is enough to damn a thousand Quakers, if they should speak but the fourth Part as you have done : Therefore, in Obedience unto my Commission, I do pronounce *Richard Farnesworth*, for this his cursed Blasphemy against the Holy Spirit that sent me, cursed and damned, both in Soul and Body, from the Presence of God, elect Men and Angels, to Eternity.

For God hath made me the Judge of the Light of Christ within you, and of that infinite Spirit, which you call God, without you ; for though Christ be the true Way, yet I am, as *John* the Baptist was, the Messenger, to prepare the Way,
and

and to make his Paths straight ; and though Christ be the Truth, and the Life, yet I am the only Declarer what this Truth and Life is ; and though Christ be the Door, yet I have the Key given me to open the Door to Life eternal ; and this Commission of the Spirit is that Key of *David*, which openeth, and no Man shutteth ; and though Christ be the true Shepherd, which hath laid down his Life for his Sheep, yet I must be, as *Peter* was, I must feed his Sheep, and feed his Lambs, with that green Pasture, which is the Doctrine of Truth, whereby they may lie down, in perfect Rest in their Minds, and rejoice in God their Saviour ; so that they may leap for Joy, as the young Lambs do upon the green Hills : And though Christ be the only true God, the King of Heaven, yet I am his only Ambassador ; so that there is no coming to treat with him, but by receiving his Ambassador, this Commission of the Spirit being it.

These Things being so, how is it possible that you Quakers and others, that have despised the Commission of the Spirit of Truth, should escape the Damnation of Hell ?

Written by

LODOWICK MUGGLETON,

One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.

Lodowick Muggleton's Reply to Richard Farnesworth's printed Pamphlet.

I Saw a printed Pamphlet of *Richard Farnesworth*, called, *Truth ascended: Or, The Anointed and Sealed of God defended*, as a Testimony, as he saith, against a counterfeit Commission, as he calls it, meaning *Lodowick Muggleton*.

I had thought not to have printed no more ; but seeing this Quaker hath put Something in Print against me, he thinking thereby

thereby to make me the more odious unto the World, and to lie the more open to the Magistrate, he hath printed this Pamphlet against me; and because the Quakers shall not boast, as if they had set out such a Thing that could not be answered, I am moved in my Mind to put those Letters of the Quakers to me, and my Answers to them, with my Answer to this printed Pamphlet, into the publick View, that their Deceit may be the more discovered to the World, and that I am not ashamed to own those Letters which I sent to them, nor that Sentence and Curse which I have pronounced upon them and others, let the Effect be what it will.

And whereas *Richard Farnesworth* doth say, that he is bold in the Behalf of the Lord, once again to bear his Testimony against, as he calls it, my pretended Commission, and the Doctrine thereof, I marvel what Lord it is the Quakers are bold in! A true Prophet may blow their Lord away with the Breath of his Mouth, for they have no other Lord or God, nor Christ, but what is within them; for their God nor Christ, they so much talk of, hath never a Body nor Substance of his own, as those Letters afore-written of mine doth more fully discover, wherein the Quakers are discovered to be led and guided by the Spirit of Antichrist, which doth deny God come in the Flesh; that is to say, that the Flesh and Bone of Jesus Christ, which he suffered Death in, is not now living in Heaven, distinct of himself from Man, This I say is the Quakers Faith, and Principle, and Antichristian; this I know to be true, as will be read in those Letters of mine unto them: And from this Body of Jesus, which they deny, I have Power to blow *Richard Farnesworth's* Lord which he is bold in, away; for they own no other Lord but what is within them; so that all Quakers in their Conceit are Gods; but I shall say no more of that, but shall proceed to answer those Things which are of the most Concernment, and most needful in his printed Pamphlet, for the satisfying of all People who shall come to read or hear it, which is as followeth:

WHAT I have written in a Sheet of Paper to *Edward Bourne*, and also those four Sheets to *Samuel Hooton* and *W. S.* which was directed to *Thomas Highfield* at *Nottingham*, and I do own to be as true as the Prophets and Apostles Writings,

tings, were to those People in their Time, neither shall they be delivered from that Sentence which I have declared or pronounced upon them: Also I was in some Hopes that you would have put them Letters, with that which I sent to you, in Print; as they were written to them, and you, it would have saved me that Charge and Trouble which now I shall be put unto; for I will, if I can, get them printed, that they may come unto publick View, with your Letters to me without any Alteration, but as you have written them to me; so that my Presumption, Pride, and false Doctrine, as you call it, and your Deceit and antichristian Spirit, may be discovered unto the World, that the People may be no more cheated with your hypocritical Shew of Holiness, which never could have been discovered by any but by this Commission of the Spirit which God hath given to *John Reeve* and myself.

And whereas you *R. F.* doth say, that you are bold on the Behalf of the Lord, once again to bear your Testimony against my pretended Commission, and the Doctrine thereof, and that you shall make it appear that it ought not to be entertained by any Man or Woman upon Earth, because, say you, it is contrary to Truth, and that my Judgment ought by all to be reversed, undone, and made void; because, say you, it is erroneous and false; for, say you, that I am no chosen Witness of the Spirit of Truth; neither have I, say you, received any Commission from Christ, to whom all the Prophets gave Witness, as hereafter appears.

L. M. Here the Reader may see how simply he proves that I have no Commission from Christ, and that I am no chosen Witness of Christ.

R. F. 1. He tells me, that there were chosen Witnesses of Christ, to whom all the Prophets gave Witness: This he proves out of the *Acts of the Apostles* in divers Places.

2. That they had a Commission from Christ, to whom all the Prophets gave Witness, or that he commanded them to preach to the People. This he proves likewise out of the *Acts of the Apostles*.

3. They who were chosen Witnesses of Christ, whom God the Father anointed, sealed and sent, and had a Commission from the Spirit and Power of Christ, to whom all the Prophets

phets gave Witness, in testifying on the Behalf of Christ, their Testimony stands as an Evidence against, as you say, my pretended Commission, and the Doctrine thereof.

L. M. Reply. Let any Man, that knows what belongs to a temporal Commission, judge whether these Places of Scripture which you have named, doth prove me a false Witness, and my Commission to be a pretended Thing, or no; for I do own and believe that the Prophets under the Law were true Witnesses of Christ; that is, they did witness and testify unto the People of the Jews, that Christ, the Saviour of Mankind, was to come, and to be born of a Virgin; this I do faithfully believe. Also I do own and believe that the Prophets and Apostles were true Witnesses and Ambassadors of Christ, and that the Apostles were chosen Witnesses of Christ, to testify and witness, that Christ, the Saviour, was now born in their Time, when they did thus witness, as the Scriptures doth abundantly relate. Also I do own and believe, that Christ is ordained to be the Judge of the Quick and the Dead. Also I do own and believe, that the Scriptures were spoken as holy Men were inspired, and so they may be called, and are owned by me to be, the Word or Words of God. Yet this I say, by the Way, that no Man upon the Earth at this Day, doth know the Scriptures truly, nor can interpret them truly, but us the Witnesses of the Spirit; because all Men in these Days are ignorant of the Form and Nature of the true God, and the right Devil, as I have shewed in those Letters to *Samuel Hooton*, and *W. S.* and to *Edward Bourne*, and to yourself. Those Letters do open it more at large.

Again, Do you blind Quakers think that the Repeating of Scripture-Texts, which were other Mens Commissions and Words, that it will prove me a false Witness, and my Commission to be a pretended Thing? Then I say those *Jews*, which were under the Law of *Moses*, might as truly have said as you do by me, that the Apostles Commission was but a pretended Thing, and their Witness, which they bore to Christ, was a false Witness, and so they did; therefore they persecuted

ted them for it, as you would do me if it lay in your Power, as it did in theirs.

4. *R. F.* By their Commission they were to preach to the People, and the same Commission, and the Doctrine thereof, they were to testify to them, that Christ was ordained of God to be the Judge both of Quick and Dead ; but thou art not Christ, to whom all the Prophets gave Witness, therefore it is evident that thou art not chief Judge, ordained of God, though thou presume to say, that after Death they shall never see any other God or Judge ; but the Remembrance of that Sentence, which you, the pretended Witnesses of the Spirit, did pass upon them in this Life, because thou falsely saith, no Man knows the Scriptures but thyself, and that no Man can truly interpret the Scriptures but thyself, and that no Man ought to officiate the Office of a Minister, Messenger, or Ambassador of Christ, but such as are appointed by *John Reeve*, and thyself.

Which Assertions or Doctrines of thine are false, and not true: For this I say, that the only Knowledge and Right of interpreting Scriptures belongs not to thyself, but to the Lord Jesus, and his blessed Spirit, who is the true Judge, and hath Power to open Mens Understanding, and give them the true Knowledge and right Understanding of Scriptures, *Luke* xxiv. 32.

LODOWICK MUGGLETON's Reply.

The Reader may see the gross Darknes of the Quakers. Here he proves my Commission, as he doth think, to be false, and a pretended Thing, from the Letter of the Scripture, as if the Prophets and Apostles Commission being repeated over so many hundred Years since, would make my Commission false, and to be but a pretended Thing ; when as I do declare that I do not take up my Commission from the Letter of the Scriptures, as other Men do ; for that is a pretended Commission, which doth counterfeit and pretend to do the same Things as they did which had their Commissions signed and sealed by the Voice of God himself ; as *Moses* and *Paul*, the Prophets

Prophets and Apostles, these I do own that they had a Commission from God, but what is this to any Quaker, or any other Man? Doth this prove, that the Reading of other Mens Commissions will make a Man a Minister, Messenger or Ambassador of Christ? Surely no; neither will the Reading of the Scriptures prove my Commission to be false and a pretended Thing, as you say it is; for I said in those Letters to the Quakers, that my Commission is as true as the Prophets and Apostles Commissions were, and of a more higher Nature then theirs were; this I own to be true; for my Commission was given by Voice of Words from God as theirs were, therefore it is, that I certainly know that God did give a Commission to *Moses* and the Prophets, and unto his Apostles.

Also, as *Moses* and *Aaron* were the two first that God did chuse and gave a Commission unto, to act forth the Law, which did signify the Water; so likewise God hath chosen *John Reeve*, and *Lodowick Muggleton*, to be his two last Witneses, and Prophets of the Spirit; so that the Repeating of the true Prophets and Apostles Commissions over again now, will never prove me a false Witness, nor my Commission to be a pretended Thing; for the *Jews*, which were under the Law of *Moses*, might, and did as well say, as you do by me, that the Apostles Commission was false, and a pretended Thing, by their Repeating of the Law, and the Prophets: But the Repeating of other Mens Commissions will not make void that which is given by Voice of Words from God, for that will stand for ever; and that you and many more shall know, to your eternal Pain and Shame, let your Pretences be what they will.

Also I do own that the Prophets and Apostles of Christ did witness and testify, that Christ was ordained of God to be the Judge both of the Quick and the Dead.

I also do own and believe the same Thing myself; but what doth this prove therefore that I have no Commission from God, to be the chief Judge of Quakers and other despising Spirits? That doth no ways weaken my Power, but rather confirm and make it the more stronger; for I do believe Jesus Christ to be the only God, both God and
Man

Man in one Person, by whom the World was made, and from this Christ God-Man, am I made Judge, and not from the Letter of the Scriptures, which were other Mens Commissions ; so that I am no Minister of the Letter, but a Minister of the Spirit, and so the chief Judge, ordained of Christ by Voice of Words, as *Moses*, *Elijah*, *Paul*, and *Peter*, other Prophets and Apostles were ; so that tho' Christ be chief Judge of the Quick and the Dead, in that he hath Power to raise Mankind again at the last Day, and so give Possession of eternal Happiness to the Seed of Faith, and Possession of endless Misery unto the Seed of Reason, and in this regard Christ is chief Judge both of the Quick and the Dead, yet this doth no ways prove me a false Judge, but rather the contrary ; for all Prophets and Apostles which were ordained of God were Judges, and some more chief than others, as *Moses* was a chief Judge, *Elijah*, and *Elisba*, and *Samuel*, and divers others, were chief Judges, they being above all other Prophets at that Time, therefore chief Judges in the Time of their Commissions ; so likewise the Apostles were all Judges, yet *Peter* was more chief Judge than all the rest ; so is it now, *John Reeve*, and myself, being the last chosen Witnesses of the Spirit, we are Judges, but while *John Reeve* was living he was chief Judge ; but he being fallen asleep I am chief Judge, much like unto *Elijah* and *Elisba* ; yet in all this there is no dis-throning of Christ, nor diminishing of his Honour and Power, of being the Judge of the Quick and the Dead. And as for my saying, that no Man knows the Scriptures, nor can interpret the Scriptures truly but myself, that is a standing Truth ; neither shall any Man or Woman, that I have passed the Sentence upon, be delivered from it ; and as for the Interpretation of the Scriptures belonging unto the Lord, as you say, and not unto myself ; to this I say, God doth not come down from Heaven upon this Earth to interpret the Scriptures unto Men, but this was always God's Practice, to commissionate particular Men, and furnish them with Gifts for that Purpose ; and what Interpretations of Scriptures they give, it is owned of God as if he had done it himself ; therefore the People of the *Jews* would have *Moses* to speak unto them, he being a Man like themselves, they could better

better hear him than God, because God's Voice was so terrible, that Mortals could not bear it; yet *Moses's* Words are owned to be the Words of God, as if God had spoke them himself, and so all Prophets and Apostles could say: *Thus saith the Word of the Lord*; so that what Declaration or Interpretation a Messenger of God doth give, it may be said it is from God, and so ought to be received by Man; so that Christ doth not teach every particular Man, neither by his Spirit, nor by Voice of Words; but if any Man believe him, that he is sent of God, he may be said to be taught of God; so that the true and right Interpretation of the Scriptures, it lieth in those Men that God hath chosen, anointed, and sealed for that Purpose, and Men cannot come to the Knowledge of God, nor the true Meaning of the Scriptures, no other Way; so that I knowing these Things to be true, that the Interpretation of Scriptures belong unto commissioned Men, and not unto Christ himself, as the Quakers doth vainly imagine.

5. *R. F.* Doth say, that the chosen Witnesses of Christ, who had a Commission from his blessed Spirit, they were anointed and sealed of God.

6. Saith he, for the Ambassadors, who had a Commission to preach, and were anointed, and sealed of God.

7. He saith, the Ambassadors of Christ, who were anointed, and sealed of God, and had the Ministration of Reconciliation given unto them.

8. The Ambassadors of Christ, who were anointed, and sealed of God, and had the glorious Ministration of the Spirit given unto them.

9. He saith, the Ambassadors of Christ, and chosen Witnesses of the Spirit, who were anointed, and sealed of God, they were Workers together with God.

10. He saith, the true Witnesses of the Spirit, and Ambassadors of Christ, by the Father of Mercies, and God of all Comfort, they were comforted themselves in all their Tribulations, that they might be able to comfort them that were in any Trouble, by the Comfort wherewith they themselves were comforted of God; for which Purpose he hath
quoted

quoted Abundance of Texts of Scriptures, which would be too tedious to cite.

L. M. Reply. Here you that have any true saving Light in you, you may judge whether this Man hath proved me a false Witness or not: He tells me that the Prophets and Apostles of old, many hundred Years ago before I was born, that they were anointed and sealed of God for the Work of the Ministry; that is confessed and owned by me, that the Prophets and Apostles of old, they had a Commission from God to ordain other Men for the Work of the Ministry; but what doth this prove that God hath not given a Commission to *John Reeve*, and *Lodowick Muggleton*, because the Prophets and Apostles were anointed and sealed, and had a Commission of God; neither will their Commission authorize any Quakers, nor no other Man, for the Work of the Ministry; but when the Prophets and Apostles were living, they had Power to authorize any Man which they did discern fit for it; but the Reading of their Commission now they are dead, will not empower a Man to be a Minister or Messenger of Christ; yet this is the Course that you Quakers, and most Men in the World, doth take to prove a live Man's Commission to be false, by a dead Man's Commission; but you will find it to the contrary in the End.

Again, Though the Apostles were anointed and sealed of God for that great Work, will it follow therefore that you Quakers, because you read their Writings, that you are anointed and sealed of God for the Work of the Ministry? Surely no; neither will it follow, because they were true Witnesses of Christ, therefore I must needs be false; for this I say, that my Commission is from the same God as theirs was, and is as true as theirs was; neither have I my Commission from them, but from God himself, as they had; so that it will prove a vain Conceit of you Quakers, and others, that are under the Sentence of this Commission of the Spirit, to tell me, that they were, that is, the Prophets and Apostles, were anointed and sealed of God: What is that to you, what they were? Their being true Witnesses of Christ, will never a Whit diminish or
weaken

weaken that Power and Authority which God hath given me, but confirm and strengthen it the more, in that I know, that they had the like Power in their Time, according to the Nature of their Commission, as I have : And now I certainly know, that they were true, and what their Power was, in that I know myself to be true, and what my Power is now ; so that I cannot be deceived, as you Quakers are, with other Mens Commissions, that are dead, you not knowing the Extent of their Commissions, nor when they began, nor when they did end ; and your Ignorance of those Things makes you fight with the dead Letter, against a living Spirit, just as if a Man should fight with the Sheath against him that hath a two-edged Sword in his Hand, so do you Quakers with me.

And as for my fleeing from *Chesterfield* to *Backwel*, for Fear of a few Stripes, or a Whipping, when the same was but threatened against me, this is utterly false ; for I did not know that any such Thing was threatened against me, neither was I ever at *Backwel* in my Life, to my Knowledge ; neither did it lie in the Power of the Magistrates in that Country to do any such Thing, in Case they had catch'd me, at that Time ; I say, it was more than their Law would bear them out to do ; but however, if I had fled for Fear of the Devil's Malice, I did no more than other Prophets and Apostles, which were Ambassadors of Christ before me, they did the same ; as *Eliab* fled from *Jezebel*, and *Paul* fled for Fear of Persecution ; and Christ gave Advice to his Disciples, that when they were persecuted in one City, to flee into another ; so that it would have been no new Thing, neither should I have been e'er the more a false Witness or Ambassador of Christ, if I had fled for Fear of a Whipping.

And whereas you say, that I was threatened for my false Judgment and Doctrine, as you call it, saying it was reviling, cursing, and damning : As for my cursing and damning, I do own that I did pass the Sentence of eternal Damnation upon some Quakers and others ; that was but according to the Tenor of my Commission from Christ, and I am very well satisfied in so doing : But, as for my reviling of any Man or Woman, I never did, it was always contrary to my natural Temper, before I knew what a Commission was, to revile any Man or Woman, much less now : That I think the

Priest of *Chesterfield* will witness, that when I was catch'd, and brought before the Mayor thereof, and examined by the Priest, I gave him, nor no other Man there, no reviling Speeches ; but, as I am a Prophet, and a Witness of the Spirit, discerning that the Priest was of the Seed of the Serpent, and of a persecuting Spirit, which would have took away my Life, if it had lain in his Power, or in the Power of the Laws of *England*, he would have done it, though I never had any Prejudice, nor no Speech with the Man, in my Life before, yet his Envy and Malice was so great to me ; for which I did pass the Sentence of eternal Damnation upon him ; but no Ways reviling, but did give him civil Respect, as a Priest of the Nation, which I think he will witness, notwithstanding his Malice and Envy was great to me, which did him no Wrong, nor no Man else in that Town ; yet he caus'd me to be sent unto *Derby* Gaol, where I did remain until the Assizes ; so that the Malice of Men hath been excercised upon me, as much as lieth in their Power to do ; and it is only upon this Account, they cannot endure that God should give Power to a Man like themselves, to bless and curse to Eternity.

Neither do I curse any, until he judge me first, much less revile any : You may as well say that a Judge, when he passeth Sentence upon a Malefactor, to be hanged for the Breach of such a Law, that is capable of Death, you may as well say, that this Judge doth revile, curse, and condemn the Man that hath broke the Law, when as the Judge can do no otherwise, but according to the Tenor of his Commission, which he is authoris'd by Commission from the King ; so that every Judge is made a Saviour of Life and Death ; for the one he condemns to die, according to the Law, and the other he doth acquit and set free ; and is this any less than a temporal Blessing and Cursing, and no Reviling at all ? Even so it is with me, I being one of God's chosen Witnesses and Ambassadors, by Virtue of his Commission given unto *John Reeve* and myself, I am made Judge of Men and Womens spiritual and eternal Estate, what shall become of them after Death ; yet this I would have the Reader to understand, that though a Judge of the Land be Judge of many Countries and Shires, yet his Power is seen most, in those that he doth acquit or
condemn ;

condemn ; so is it with me, my Power is most seen in those that receive and believe me, and so are blessed to Eternity, and in those that despise and persecute me, in that they are cursed and damned to Eternity ; for I never bless none but those that truly believe it, neither do I curse any, but those that despise or persecute me, upon that Account ; but all that doth neither receive it nor despise it, I let them alone, and meddle not with them, but leave them to stand or fall, as the two Seeds within them shall uphold them, or let them fall. And as for your saying, that I have reviled, cursed, and damned the beloved People of God, meaning you Quakers : To that I say, I never did curse any of them till such Time as they did judge or despise my Commission first ; for I never do judge first, so that I am certain, that most Part of the Quakers are the Seed of the Serpent, and not the Beloved of God : So that those Quakers which I have cursed shall not escape, they being the Seed of the Serpent, and have despised to be taught any other Way but by the Light within them. But I have opened that more clear, in those Letters to *Samuel Hooton* and *W. S.* and to *Richard Farnesworth* himself ; therefore I shall say no more in that Point.

I shall pass by those ten Particulars, repeated by *R. F.* to prove me not a chosen Witness of the Spirit, and shall come to that which is of more Concernment for the Reader to know ; that is, that God hath chosen me now in these last Days, to be an Ambassador and Witness of the Spirit, and so chief Judge in the World, concerning the spiritual and eternal Estate of Men and Women after Death, and that I do go by as certain a Rule as the Judges of the Land do, when they give Judgment according to Law, as may be seen aforesaid, in the Letters to the Quakers.

Here *R. F.* would seem to prove me a Liar : First, because saith he, thou art both Judge, Accuser, and Witness thyself, and saith, that I do condemn and give Judgment at my Will and Pleasure contrary to Truth. And he further saith that I do not go in so doing by so certain a Rule as the Judges of the Land do. Secondly, he saith, That I go not by so certain a Rule when I pass the Sentence of Death and Damnation upon the Souls and Bodies of Men, as the Judges of the Land doth ;

for which Purpose he doth quote Judge *Cook* upon the Confirmation of the Charters of the Liberties of *England*, who sayeth this Clause is worthy to be written in Letters of Gold. Now what that Clause is, would be too tedious to write : But the Sum of all is, that the Judges of the Land have certain outward known Laws, as a Rule of Direction, to guide and lead them to Judgment, when they give it according to Law : But, saith he, thou *Lodowick*, hast no certain outward known Laws, either of God or the Land, as Rule of Direction, and so forth. Likewise he quoted many Places of Scriptures, and some out of the civil Law, some out of *Edw.* the third, and *Cook's Inst.* and with the *Proverbs of Solomon* : He had paid me with *Solomon's* Words, and so bids me take Notice of that which I do take great Notice : For I see by that, that the *Proverbs of Solomon* is as good Scripture to the Quakers as any, and how well the Quakers knows the Scriptures, I am never a Whit deceived in them People, for they seem to have the greatest Light, but are the darkest People of all in the Knowledge of the Scriptures, and in the Interpretation of Scriptures ; according to the common Sense, the Priests of the Nation doth go far beyond them, for the Quakers are so choaked up with hearkening to the Light of Christ within them, that they despise the Body or Person of Christ without them, but I have discovered their Antichrist Spirit more large in other Letters unto them, so that I shall say the less here.

L. M. Reply. The great Thing to be known is, how I will do to prove myself to be the chief Judge in spiritual Matters, and that I do go by as certain a Rule as the Judges of the Land do, when as they give Judgment according to Law, seeing he hath brought so many Places of Scripture, and the *Proverbs of Solomon*, and Acts of *Edw.* 3. and Judge *Cook's* Judgment of the Law, all to prove me a false Judge, and that I do not go in my Sentence by any known Law, either of God nor the Land ; so that if this be answered, most Part of his Pamphlet will be answered ; for it doth consist most Part of it upon this Thing ; therefore I shall give Answer to it, that others may be the better informed in themselves, though I am satisfied in it as to myself, yet this I do ingenuously confess, that I never did pretend the Knowledge of the Civil Laws of the Land,
neither

neither do I. Now all the Knowledge that I profess to know of them, is to yield Obedience unto them, in doing of them, or else to suffer the Penalty or Punishment of them, this is the greatest Knowledge I have of them; for if my Innocency nor Money will not deliver me, I must and will suffer under it; but since God hath chosen *John Reeve* and myself to be his last Witnesses of the Spirit, I know the better true Power of a Judge. For as *Moses* and *Aaron* were the two first chosen Witnesses of God, so likewise *John Reeve* and myself are the two last that God will ever chuse by Voice of Words to the hearing of the Ear: And as *Aaron* was given to be *Moses's* Mouth, so *Lodowick Muggleton* was given to be *John Reeve's* Mouth. These Things cannot be known but by Faith, neither can any Man tell that God chose *Moses* and *Aaron* but by Faith. But if it be objected, that *Moses* did Miracles: To that I answer, that there is as much need of Faith to believe that as the other, for what cannot be seen must be believed: So believing that God spake to *John Reeve*, and that God gave unto *John Reeve* a Commission by Voice from Heaven, by verbal Words, to the hearing of the Ear, three Mornings together, and that I was given to be his Mouth, and by his Voice did I receive my Commission, whereby I am impowered to be a Messenger and Ambassador for the great God the Man Christ Jesus, which is both God and Man, who hath chosen me to be at this Day chief Judge, and hath given me a Commission so to be, as *Paul* said in his Time, meaning himself, and the rest of his Apostles: *We*, saith he, *are Ambassadors in Christ's Stead, beseeching you to be reconciled*, and the like: So say I, that I am an Ambassador in Christ's Stead, to bless them that are reconcil'd unto the true Faith in Christ, and to curse and damn those that despiseth or speaketh evil of them whom God hath sent. So that God hath made me chief Judge now, to give Sentence upon Men and Women's spiritual and eternal Estate; so that I shall unfold, as short as I can, how I may be said to be the chief Judge, and that I do go by as certain a Rule as the Judges of the Land do, when they give Judgment according to Law. These two Things I shall unfold a little more clear than in those Letters afore said.

First, that I am chief Judge in spiritual Matters I prove thus: Because I do believe and certainly know, by the Revelation of Faith,

Faith, that God did speak to *John Reeve* three Mornings together, distinct Words and Sentences, to the hearing of the Ear, in the Year 1651, *February* the third, fourth, and fifth, and gave him a Commission as he did *Moses*. And *Aaron* was given to be *Moses* his Mouth, so was *Lodowick Muggleton* given to be *John Reeve*'s Mouth, so that *John Reeve* being the Chief while he was living, but since the Burthen or Commission of the Lord hath been laid upon me; and as *Elisha* had a double Portion of *Eliab*'s Spirit; so have I had a double Portion of Revelation of the Spirit in opening the Scriptures since *John Reeve* departed this Life. Also God said, that he had chosen *John Reeve* his last Messenger, and that he had given him *Lodowick Muggleton* to be his Mouth, and the next Words following, that he had put the two-edged Sword of his Spirit into his Mouth, to pronounce Blessing and Cursing to Eternity, with many other Words which are in publick, therefore I shall say no more of them here; so that *John Reeve* being dead, I must needs be chief Judge in these Days, neither will God commissionate any more after me to the World's End, because he did say that he had chosen us his last. Now I being his last chosen Messenger, I must needs be chief Judge of spiritual Matters, concerning Men and Women's eternal Estate, and what will become of them after Death. If these Things cannot be believed by you Quakers and others, I cannot help that, neither doth this Power which God hath given me any ways dishonor or dethrone Christ of his Office of being the Judge of the Quick and the Dead: For God doth do much like unto an earthly King; for though a King be the chief Judge of those Kingdoms which he is King of, yet he doth commissionate some particular Man to be chief Judge, to be in his Stead: Though the King doth commissionate many more Judges, yet there is but one Particular in every Kingdom, which is called *Lord Chief Justice of England, Scotland, or Ireland*, these being three distinct Kingdoms, they have three distinct particular Persons, which are called *Chief Judges*, and they are so by Commission from the King, besides all other Judges; yet you see that the King, though he be Chief Judge of all his Kingdoms, yet he seldom or never acts in Judgment himself, but

but doth leave it to those which he hath commissioned for that Purpose.

So is it with the God of Heaven, though Christ which is God and Man, be King of Heaven, and chief Judge both in Heaven and in Earth, in spiritual and eternal Matters, yet he by Commission doth choose some particular Person to be chief Judge in spiritual Things, as *Moses* was chosen chief Judge, and *Samuel*, and *Elijah*, and *Elisba*, and divers other Prophets which did govern *Israel*, that were chief Judges in the Worship of God at that Time, as there must also be one particular Man that must be High-priest; so likewise *Peter* was the chief Apostle, and so chief Judge; so that some particular Man must be Chief in all Places of Trust, whether it be under a earthly King, or under the King of Heaven, yet no Dishonour nor dethroning either of them both. So the God and King of Heaven having chosen *John Reeve* and myself, he hath commissioned me to be his Messenger, Minister, or Ambassador in his Stead, to set Life and Death before Men, even as *Moses* did to the People of *Israel*; and as Men and Women do receive it, they shall have Life eternal abiding in them, and some can witness it at this Day; and as Men and Women doth despise the Doctrine of Truth, declared by us the Witnesses of the Spirit, they have the Sentence and Seal of eternal Death abiding in them, and many can witness that in themselves, but that they will not; yet some few to my Knowledge hath been forc'd to do it thorough the Terror of Soul: But however, it is not the Fewness of them that do receive it, nor the Multitude of them that despise it, doth make me question e'er the more the Truth of my Commission; and though Christ be the King of Heaven, and the Judge of the Quick and the Dead at the last Day, and so he is the chief Judge, in that he can raise Men and Women again, and give the Possession both of eternal Happiness and eternal Misery, according to that Sentence which the Prophets and Apostles, and we, the Witnesses of the Spirit, did pass upon them in this Life; so that we see that God hath made chief Judges in spiritual Matters, we do no ways dethrone Christ of his Office, no more than the chief Judge of *England* doth dethrone the King, in that his Commission from the King will bear him out, he judging according to the Tenor of his

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Commission ; so is it with me, God having made me chief Judge of Mens spiritual and eternal Estate, what will become of them after Death, and I going and judging according to the Tenor of my Commission, I do no ways dishonour my King, but honour him, in that I am faithful to that Trust which God hath intrusted me with, and I am very well satisfied in the Performance of it ; yet this I would have the Reader to know, though I do own myself the chief Judge in spiritual Matters, yet this I say, that every true Believer of this Commission is a Judge as well as I myself, and may upon Occasions, when they meet with despising Spirits, curse them to Eternity, if their Faith be strong enough to bear them up ; so that they do not doubt. For if any shall pass the Sentence upon another, and doubt, the Influence of that Sentence will return back again to themselves : This I have seen in some Believers of this Commission of the Spirit. Some again of the Believers have been so strong in their Faith, that the Sentence which they have passed upon despising Spirits, it hath had as great Effect upon them it was passed upon as mine hath, and rather greater ; so that every Believer of this Commission, whose Faith is strong, is a Judge as well as I, though not chief Judge : But if Peoples Faith be weak, and not strong enough to bear them out in it, I do not tie them to any such Thing ; but I could wish they were all so strong that the Devils might be met with every where, where the Knowledge of this Commission of the Spirit is known and believed. And as the King of Earth hath many Judges in his Kingdom, yet but one chief Judge, in like Manner is it with God the King of Heaven, he hath many Judges of despising Spirits in spiritual and eternal Things, yet but one chief Judge : And as the Apostles were chief Judges in their Time, yet the Believers of them were Saints, and so Judges. Therefore it is said, *That the Saints should judge the Earth ; nay, saith Paul, know you not that we shall judge Angels ?* What is that ? That is, you that are Believers of our Gospel, you shall be made by the Power of Faith to judge wise and prudent Angel-like Men, in the Wisdom of Reason, which came from the fallen Angel's Seed and Nature, indu'd with piercing, rational God-like Wisdom, therefore call'd Angels. These are those Angels which the Saints in *Paul's* Time should judge : So it is now with me, I being
chief

chief Judge in these last Days, I have judged many wise Luciferian Angel-like Spirits within this twelve Years, and so hath some of the Believers in this Time judged many of these Angels ; they may be called Angels, because they are of the Serpent-Angel's Seed, and hath the highest Wildom of Reason in them which their fallen Estate will afford, but the weak and simple Seed of Faith must be their Judges ; so that it may be clear to the Reader that understands, that all true Believers of this Commission of the Spirit are Judges of Men and Women's spiritual and eternal Estate, what shall become of them after Death, yet none to be chief Judge but myself.

2. The second Thing is, to shew that I do go by as certain a Rule as the Judges of the Land do, when as they give Judgment according to Law : To this I say, that the Judges of the Land they have a Commission first from the King to be Judges.

2. They have the Book of the Law to be their Guides.

3. They must be Men supposed to know the Law.

4. According to the known Law the Judge giveth Sentence and Judgment, either to acquit or condemn by the Law.

So it is with me : First, God hath given me a Commission to be chief Judge.

2. He hath given me the Book of the Law.

3. He hath given me to know the Law.

4. According to the known Law I do give Sentence and Judgment of Blessing and Cursing to Eternity.

1. That I have a Commission from God to be chief Judge, that I have proved before ; if it cannot be believed I cannot help that.

2. That God hath given the Book of the Law, which is the Scriptures, into my Hand, is as certainly true also ; for the Scriptures are given into my Hands, as the Priest's Office was given unto the Hands of *Aaron*, yet every Man that read the Scriptures doth think to find eternal Life in them, as Christ said to the Jews, and as you Quakers and others doth now a-days ; but thinking will not serve Turn, for almost all the World hath no other Assurance of eternal Life but thinking : But it is Knowledge and Faith in the true God that gives certain Assurance of eternal Life, which I know no Quaker hath, or can

have, in that Estate and Principle which they hold ; for they deny that Flesh and Bone of Christ which suffered Death, to be now living above the Stars in that Heaven ; but I have opened that more large in those Letters to the Quakers.

3. God hath given me to know the Law, that is, to know the Book of the Scriptures ; and that he hath given me more Knowledge in the Scriptures than all the Men in the World at this Day : This I know to be Truth, and some others can witness it ; neither can any Man interpret the Scriptures truly but myself, and those that have it from me, because no Man doth know the true Foundations which the Book of the Scriptures doth stand upon, namely, the true God, and the right Devil.

4. And according to the known Law of the Scriptures, I do give Sentence and Judgment of Blessing and Cursing to Eternity.

Thus far I do proceed like unto the Judges of the Land ; but now, as for Juries, and Witnessees, and Accusers, the Judges of the Civil Law and I shall differ something, but not much, because Juries and Judges are so bound together by the Civil Laws of the Land, that one in many Cases can do nothing without the other ; so that many Times there is a great deal of Hurt done as well as Good, because the Power lyeth in them both ; for many Times when Judges would do Right according to Law, yet the Jury doth prevent him, and so tieth his Hands : Likewise sometimes the Jury is willing to shew Mercy, and do Right, and the Judge will not, having some Prejudice against that Party, and doth overpower the Jury with his Authority and Knowledge in the Law ; so that Judgment is turned backward sometimes, because the Law lieth between two, the Judge and the Jury ; which if it did lie always in one, then there would be always either true Justice done, or Injustice always done : These Things some can experience which have been accustomed to the Law.

2. The Judges of the Civil Law can do nothing except there be Witnessees or Accusers Face to Face ; the Cause of that is, because the Laws of the Land are grounded upon Reason, and the Judges of the Land are the Interpreters of the Law of Reason ; so that Reason's Kingdom being in this visible World, it must proceed in the Way of Reason, by the Law of Reason, which

which is the Law of the Land ; for the Law of the Land can lay hold of nothing but what is a visible Breach of the Law ; therefore the Judge must have a visible Witness or Accuser Face to Face, else he can give no Judgment upon the Matter ; yet there is some Cases in Law that Men are sued at the Law, and condemned by the Law at a Distance, the Party sued not being Face to Face, nor knows of it until that he be condemned ; this some can experience ; yet this I say, the Judges of the Land doth go the best Way in having Juries and Witnesses that Reason could find out, and for my Part, I do approve of their Way very well ; but whom God doth make Judges, they must go a nearer Way to work ; for you may read, that those Judges which God did ordain in spiritual Matters, they did not call for Juries and Witnesses, as the Judges of the Land do : What Jury did *Moses* call for to plague the People of *Israel* for their Idolatry ? And what Jury did *Elijah* call for, when he called for Fire from Heaven to destroy those two Captains and their Fifties ? What Jury did *Elisha* call for, when he cursed those forty-two Children, and caused them to be slain by two She-bears ? What Jury did *Peter* call for, when he strake *Ananias* and *Sapphira* his Wife dead with a Word speaking ? With many more Things, which the Prophets and Apostles, which were Judges of spiritual Matters, have done without any Juries or Witnesses, and yet they have gone by as certain a Rule as the Judges of the Land do when they give Judgment according to Law : So that I do know how to proceed in Judgment according to the Tenor of my Commission, as the Prophets and Apostles did in theirs, and as the Judges of the Land do in their Commission of the Laws of the Land.

But to give a little further Satisfaction to the Reader, I shall shew why I do condemn Men and Women at a Distance, and yet something agreeable to the Way of the Law of the Land : First, those that are condemned by me at a Distance, there is some of this Faith that hath heard them speak wicked Speeches against me, and the Doctrine declared by this Commission of the Spirit, and have given me Intelligence of it ; and so, upon their witnessing the same, I have sent the Sentence unto them ; so that if the Witnes that informed me did not witness Truth,

then that Sentence which I have passed upon them shall be of no Value ; which is better Judgment in some Kind than the Judges of the Land doth give ; for if Witnesses be false, and swear falsely, the Judges of the Land do many Times condemn the Innocent meerly through false Witnesses ; therefore in that Regard my Judgment and Sentence is more certain than the Judges of the civil Law is, in regard I never condemn the Innocent thorow false Witness, for I seldom or never do send the Sentence to any, though their wicked Speeches be witnessed unto me by one that is not in this Faith, though they may speak Truth in that Thing as well as others that are of the same Faith with me.

2. I never do pass Sentence on any at a Distance, except I have some Writing from their own Hands, as I have had from you *Quakers*, and your Hand-writing is as good a Jury and Witness to me, as the Judges of the Land can have ; for what Jury or Witness can be required more than a Man's own Hand-writing ? Others again have blasphemed against the Holy Spirit that sent me in my Hearing, so that there doth need no Jury, nor Witnesses, nor Accusers, but their own Words, for by them shall they be condemned or justified : For you see that Men are put to Death for speaking Treason against the King, as well as for acting Treason, so is it with God ; for Words of Blasphemy against the Holy Ghost, is a Sin that God will never forgive, neither in this World nor in the World to come ; yet we read in Scripture that all Manner of other Sins shall be forgiven unto Men, but not that Sin ; and this I say, there is more *Quakers* guilty of that Sin than any other Sect whatsoever, and for that very Sin have I passed the Sentence of eternal Death upon so many of them : For God hath given me a discerning to know when a Man doth commit that Sin, I being one of the Witnesses of the Spirit, and so Judge of them that I know doth commit it, I do give Judgment and Sentence of eternal Damnation upon them ; so that I am neither Accuser nor Witness in those that are condemned at a distance, but their own Writings or their own Words shall be a Witness and an Accuser against them ; for I do accuse no Man of Sin, but give Judgment upon them for their Sin : And if you call the Sentence that I pass upon them to be an Accusation and a Witness against them, then indeed in that Sense I am both Judge, Accuser, and Witness myself ;
but

but these Things afore-mentioned being considered, will prove that I do go by as certain a Rule, when I pass Sentence of eternal Damnation upon the Bodies and Souls of Men and Women, as the Judges of the Land do, when they give Judgement according to Law. And as the Charters and Liberties of *England* are worthy to be written in Letters of Gold, as Judge *Cook* doth say, because of the Excellency and Justness of them, I say so too; for I always loved legal Justice among Men: So I say likewise, that those Letters which I have sent to you Quakers, are worthy to be written in Letters of Gold also, that they might indure in the Memory of Men and Women to the World's End; for I am certain they will endure in your Memory to Eternity.

Yet in all this I do neither own myself a King, nor God, nor Christ, nor the Holy Ghost, nor any of those Titles do I take upon me; but this I do own myself to be, one of the two last Prophets and Witnesses of the Spirit, or Messenger, Minister, or Ambassador of Christ, this I do own myself to be, and by the Authority of the Commission I received from Christ, I am made chief Judge in spiritual Matters, in all those that doth either receive my Doctrine, or despise it: But as for others, that doth neither receive it, nor despise it, nor hear of it, I judge them not, but leave them as God shall find them at the last Day.

And whereas *R. F.* doth say, that God hath reserved a pardoning Power in the eternal Godhead, and a punishing Power, to correct and punish me, and such as I am: Also he saith, wouldst thou make the eternal Power and Godhead inferior to the Kings of the Earth? Doth not, saith he, the Kings of the Earth reserve a pardoning and punishing Power in themselves, besides what they give to their Judges by their Commission? So, in his Conclusion of that Matter, he doth affirm that there is a punishing Power reserved in the eternal Godhead, and doth therewith remain, to punish the Rebellious, and Obstinate, and Presumptuous, such, saith he, as I am, or, as may be read *Heb. x. 26.* with many more Places of Scriptures, which would be tedious to cite.

L. M. Reply. That there is reserved a pardoning Power and a punishing Power in the eternal Godhead, that I do own and believe,

believe, but the pardoning Power in the Godhead doth not extend to those that are condemned by those which God hath made Judges. Why? Because those Judges that God doth make in spiritual and eternal Things, they go by a certain Rule; those Judges doth either discern Men and Women to be the absolute Seed of the Serpent, or else that they have sinned against the Holy Ghost: These two Things are infallible Rules for God's Judges to go by; for will any one think that when *Peter* retained any Man's Sins, that God would forgive that Man his Sins afterwards? Surely no: So say I, you Quakers and others, that are condemned by us the Witnesses of the Spirit, you will not be pardoned of God, because most of you have sinned against the Holy Ghost, especially you that have written to me in calling the Doctrine and Declaration of us the Witnesses of the Spirit, whom God hath chosen, anointed and sealed, to reveal the whole Council of God, in that he became Flesh, which is the greatest Mystery, in that we the Witnesses of the Spirit are so far honoured of God as to be the Finishers of it, as *John Revelation*, the x, doth speak of: I say you Quakers have despised it more than all other Men, by calling this Doctrine Blasphemy, Error, Lies, and Deceit, with many other wicked Speeches, which could not have been spoken but by the Seed of the Serpent; therefore I am no Ways deceived in saying that those People called Quakers, that the most Part of them are of the Seed of the Serpent, and not the Beloved of God, as you say; so that they and others that I have passed the Sentence upon, will not escape; though there be a pardoning Power in the Godhead, yet none of those which I have pronounced Sentence upon, shall partake of it, for those Reasons aforesaid: For though there be a Power in the Godhead to do what he will, yet, when he hath given his Word, he will not go back from it, because he cannot lie: So that it is not your repeating what Power the Prophets and Apostles of old had, nor the Multitude of Scriptures which you have rehearsed, that will stand you in any Stead, nor deliver you from that Sentence which I have passed upon you; yet in all this I do not make the eternal Godhead inferior to the Kings of the Earth. I do also acknowledge that the Kings of the Earth reserve a pardoning Power in themselves,

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besides what they give to their Judges ; but this I must say to you, that it is very seldom known that an earthly King hath any pardoning Power in himself, for such Traitors that act Treason against the King's Person ; this I suppose all Men's Experience will witness, so that there is some Crimes that earthly Kings have no pardoning Power for in themselves ; so is it with you Quakers, you have committed such a Sin even against the Holy Ghost, so that there is no Pardon in God himself not for you, no more than there is for *Cain* that slew *Abel*, nor *Judas* that betrayed Christ : If these be saved, then you shall, and remember you were told so by the last true Prophet. But if earthly Kings do pardon any Traitor, it is because some other Persons in great Power doth petition or intercede to the King for him, and so perhaps the King, for some Ends best known to himself, may save Life, but keep him in Prison all Days of his Life ; so that this cannot properly be called a pardoning Power, except he freely forgive him, and raise him up to the same Honour which he had before : But you Quakers have no such Friend to intercede for you to the King of Heaven, now you are condemned by his Messenger ; for Christ will not intercede for you, for you have denied him before Men, in that you deny that Flesh and Bone which he suffered Death in, and rose again in the same Flesh and Bone, and ascended up into Heaven, and doth now remain there in that same Body, only it is a spiritualized and glorified Body, yet a Body : This I say, you Quakers doth deny, whatsoever you may prattle and talk of a Christ, yet you own no Christ but what is within you ; this I know to be true, else I should not be so jealous against those People more than others ; but for this very Thing, that Christ will never intercede for Pardon for you Quakers that are condemned by me ; yet this I shall say, if it will please you, that if I be a false Prophet and Witness, as you say I am, then I say, that Curse which I have passed upon you and many others, I say, let it be all upon me, and you shall all go free : But if I be true, as I know I am, there is no Possibility for you nor others to escape. I can say no more in this Thing, but shall leave it to Christ, the Judge of the Quick and the Dead, to give me my Reward, according as I have been faithful in the Commission which he hath put upon me.

Again,

Again, it is not with earthly Kings as it is with the King of Heaven, for many Times earthly Kings have their pardoning Power, and their condemning Power, which they have in themselves, taken away from them, and so doth stand in Need of Pardon themselves, and so all those Judges which had their Commissions from the King is worth Nothing, because another Power hath overcome him, and hath took it by the Power of the Sword ; so that earthly Kings doth sometimes stand in Need of Pardon and Mercy themselves : For an earthly Power doth stand no longer than till a stronger than he doth overcome him, as may be read concerning the Kings of *Israel*, and others which fought against them, as *Saul* against King *Agag*, and *Jebu* against the House of *Abab*, and divers others which might be named ; and so in *Germany*, and many Places of *Christendom*, and here in *England*, hath not the pardoning and condemning Power been rent out of the King's Hands ? And so all those Judges, which had their Commissions from him, are put out of their Places of Power, and so their Commissions is made void, and of none Effect. This Experience in these our Days hath shewed the Truth of it ; but that Commission which is given of God, the King of Heaven, cannot be made void, neither can that Man which God hath made Judge of spiritual and eternal Matters, I say, that Man's Commission cannot be taken away by any but by God himself : And seeing that no Power can conquer or overcome God, the King of Heaven, to dis-throne him, because he is from everlasting to everlasting ; and look what those Judges that God hath chosen, anointed, and sealed for that Purpose, their Sentence is for everlasting, and to Eternity, as God himself is. For as an earthly King's Power doth last no longer than his Life, and not always so long, so God being for ever to Eternity, so will those his commissioned Judges, their Sentence be everlasting, and eternal also ; so that those Judges, which God hath commissioned, even we the Witnesses of the Spirit, do go by a more certain Rule than the Judges of the Land do, when they give Judgment according to Law ; neither can that Sentence which I have passed upon you Quakers and others be revoked, not as the Judges of the Land's Sentence may, through many Tricks and

Quibbles

Quibbles in the Law ; but no Trick nor Quibble in the Repeating of Scripture-texts, as you have done, shall deliver you, because I know the Law of the Scriptures, as well as the Judges of the Land do the Civil Law ; and though they may, through Juries and false Witnesſes, give wrong Sentence ſometimes, it is not ſo with me, for I do walk by a more infallible Rule than they do, when I paſs Sentence upon Men and Women ; for it is not Juries nor false Witneſſes that can turn, or make me give Judgment contrary to Truth, becauſe I received my Power and Authority from the God of Truth ; and let Men rage, revile, perſecute, and do what they can, they will not be delivered from that Judgment that I have paſſed upon them ; and if their Perſecution ſhould extend unto Death, it will but make the Fire of Hell to burn the more hotter in their Souls to Eternity.

In the latter Part of your Pamphlet you ſpake ſomething concerning the two Witneſſes ; for, ſay you, if *John Reeve* and thyſelf were Joint-Commiſſioners, and had your pretended Commiſſion not ſeverally aſunder, but joint together, hath not, ſay you, the Death of *John Reeve* made void thy pretended Commiſſion, to all Intents, Conſtructions, and Purpoſes whatſoever ? Or if *John Reeve* and thyſelf did pretend to be the two Witneſſes ſpoken of *Rev. xi. 3.* and to have Power given to them, hath not, ſaith he, the Death of *John Reeve* made it evident againſt you to be none of them ; and ſo he goeth on, repeating moſt Part of the elventh Chapter of the *Revelation*, as if it were to be fulfilled legally as it is ſet down in the Letter.

L. M. Reply. That the Death of *John Reeve* doth not make void my Commiſſion, no more than the Death of *Aaron* did make void *Moses's* Commiſſion of the Law, neither was the Commiſſion of the Law made void when *Moses* himſelf was dead, or taken out of this World, but ſtood in Full force and Vertue after that many hundred Years, and was never made void until *John* the Baptiſt and Chriſt did enter into the Miniſtery of the Goſpel ; for *John* the Baptiſt was the laſt Prophet of the Law, and in his Death the Commiſſion of the Law of *Moses* was made void, and of none

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Effect,

Effect, to those that did believe in Jesus Christ, which brought in a better Covenant, or a better Commission than that of the Law: So likewise the Worship of the Gospel of Jesus, which was set up by his Apostles, which was according to the Faith which they had in Jesus Christ, his being the only begotten Son of God, and Saviour of them that believed; but this Commission of the Apostles did stand in full Force and Vertue but a Matter of three hundred Years, yet the Apostles, which were the Commissioners, did not live themselves above forty Years after their Lord Christ was put to Death; must that Commission therefore be made void, because the Commissioners were all dead? Surely no. And this I further do affirm, that never since that three hundred Years there hath not a Man been commissioned from God, to be a Messenger, Minister, or Ambassador of Christ, to preach the everlasting Gospel of Life and Salvation, until that God spake to *John Reeve* in the Year 1651; for all Men that have exercised the Office of a Minister, Messenger, or Ambassador of Christ, since that three hundred Years to the Year 1651, have run before they were sent; for God sent none of them by Voice of Words, but they have preached only from the Letter of the Scriptures, or else from the Light within, as the Quakers do, but have had no Commission from Christ without them, though much Good hath been done by their Preaching, and a great deal of Hurt; but let that pass, because I have spoken of that more at large in *the Interpretation of Rev. Chap. xi.*

So I say, though *John Reeve* be dead, and I were dead also, yet will not this Commission of the Spirit be made void; for this I say, as long as there is Faith and Believers of this Commission, it will not be void and lose its Vertue, which I know will be to the End of the World, though perhaps I myself may be either put to Death, or die naturally within few Years, yet the Faith in this Doctrine, which we the Witnesses of the Spirit have declared concerning the true God, his Form and Nature before he became Flesh, and what he is now, and the Form and Nature of the right Devil before he became Flesh, and what he is now, with the Place and Nature of Hell, and of Heaven, the Person and Nature of Angels, and the Mortality

tality of the Soul ; these six Points of Doctrine, with many more heavenly Secrets, which hath been declared by us, I say, that there will be Faith in some Men and Women, to believe and understand these Things which we have written, even to the World's End ; so that my Commission will not be void, reversed, and undone, though I were dead. Also I being the last true Prophet and Witness that ever shall come, which is more than any Apostle or Prophet could say ; therefore, whoever shall truly believe these Things, may be the more comforted and revived, that Redemption is so near at Hand, when as all Tears shall be wiped away from your Eyes ; and not only so, but you shall enter into the Joy of our good God and Saviour, in whom ye have believed, even the Man Christ Jesus, who is both God and Man, cloathed with Flesh and Bone, who poured out his Soul unto Death, whose Blood was no less than the Blood of God ; and this is that Blood, that whoever can believe it, it will sprinkle their Souls here, and make them pure and clean, so that nothing shall offend, or cause any Fear of eternal Death, but this natural Death shall be but as a Door of Entrance into those eternal Joys, where we shall see our God Face to Face. And if you *Richard Farnsworth*, had but read that Book of mine of *the Interpretation of Rev. Chap. xi.* you would never have repeated so much of it in your Pamphlet as you have, to prove me a false Witness ; for there is every particular Verse in that Chapter open and expounded, besides many other Places in the *Revelation* opened, more than all the learned Men in the World hath, or could do ; but it is a vain Thing to talk of any heavenly Secrets to Quakers, for they will not bestow a Penny in any Writings but their own, let them cost ever so much Pains the Writing, and Charge the Printing ; but if they can see them for nothing, perhaps they will view it a little slightly over, but as to buy, I hardly know any Quaker that doth ; surely they are afraid they should lose their Believers, if they should see my Works : Now I am very free that any Believer of this Commission should see their Writings, not fearing they will draw them away. God hath sent a Commission into the World, to

knock them down into that Bottomless-Pit, where shall be weeping, and gnashing of Teeth for evermore ; and do you rage, and rail, and slight, and do what you can, you shall not be delivered from that Sentence and Curse which I have pronounced upon you ; neither is the Doctrine of this Commission any Deceit, neither is it Pride and Presumption in me, in what I have said concerning you, but as true Judgement as ever was past upon any Man, by any Prophet or Apostle, or by any true Judge of the Land, without Envy or Malice, but in true discerning and Knowledge of the spiritual Law of the Scriptures, have I given Judgment upon you and others, whereunto I shall set my Hand and Seal, and if the Law can do it, seal it with my Blood.

LUDOWICK MUGGLETON.

A
L E T T E R
S E N T T O

Thomas Taylor, Quaker,

In the Year 1664,

In Answer to many blasphemous Sayings of his in several Pieces of Paper, and in the Margin of a Book.

Amongst many of his wicked ignorant Sayings, I have given an Answer to some of the chief and main Things of Concernment for the Reader to know: The particular Heads are Seven.

- I. *That Christ could not make all Things of Nothing.*
- II. *That Earth and Waters were eternal, and out of that Matter God created all living Creatures.*
- III. *That there was a Place of Residence for God to be in, when he created this World.*
- IV. *How all Children are saved, though the Seed of the Serpent, if they die in their Childhood.*
- V. *Of the Difference between the Fruit of the Womb, and the Fruits of the Flesh; and how they are two several Trees, and two several Fruits.*
- VI. *How the Seed of Faith, the elect Seed, did all fall in Adam, and therefore made alive in Christ; and how the reprobate Seed did not fall in Adam, so not made alive in Christ; and what it is that purifies the Quakers Hearts.*
- VII. *How Adam and Eve were not capable of any Kind of Death before their Fall: And how their Fall did procure but a temporal Death to all the Seed of Adam; but the Fall of the Serpent did procure an eternal Death to all his Seed, who live to Men and Womens Estate, and more especially to those that doth deny the Person and Body of Christ to be now living in Heaven, above the Stars, without a Man, as all the Speakers of the Quakers do.*

By LODOWICK MUGGLETON.

Re-printed in the Year M.DCC.LVI.

A
L E T T E R

SENT TO

THOMAS TAYLOR, Quaker.

Thomas Taylor,

I Understand that *Thomas Barnet*, and others that are Well-wishers to this Commission of the Spirit, have lent you a Book of our Writings, who are the chosen Witnesses of the Spirit, namely, *John Reeve*, and *Lodowick Muggleton*. I suppose you have had it some Time to peruse, else you would not have scribbled and defaced the Book so much as you have, besides your Papers within the Book; yet nevertheless, I could have wished those Friends had lent you *The Quakers Neck broken*, rather than that, it being the most fittest Book for Quakers to look into; the other being too heavenly and divine for Quakers to look into. But in *The Quakers Neck broken*, I have met with such Antichristian Spirits as you are, who have railed and blasphemed against the Doctrine of the true God, and the right Devil, and the Commission of the Spirit, as you have done; neither have I let them go unrewarded for their Pains, as you may see in that Book: Neither shall you go unrewarded for your wicked and hard Speeches, Railings, and Blasphemies against the Doctrine contained in that Book: For your Wickedness is so much, and your Blasphemies and Revilings so many, that it would be too tedious to relate; yet, for the Satisfaction of others that shall come to see this Writing, I shall relate some of them, and speak a little to a few of the main Things of most Concernment.

You say, *Thy Christ, that could not make all Things of Nothing, is a false Christ.*

1. Here you have blasphemed against the true Christ ; for *John Reeve* doth own no other God, or Christ, but that Christ that was put to Death by the Jews, and judged by *Pilate* to be crucified: By him the Worlds were made, but not of Nothing ; for God never did say, neither doth the Scriptures affirm any such Thing, that God made the Earth and Waters of Nothing ; so that you shew yourself a blaspheming Devil.

2. We do know and affirm, that Earth and Waters were eternal, and that Darknes was over the Face of the Deep, and in the Creation, the Spirit of God moved upon the Waters ; so that Waters were before the Creation, else how could God's Spirit move upon the Face of the Deep, had there been no deep Waters before ? And so likewise, if the Earth were not eternal, why is it said by *Moses*, *That the Earth was without Form and Void, and Darknes was over the Face of the Deep ?* The Meaning is this, that the Earth was in being before God did create it, and Darknes was upon the Face of the Deep ; so that there was deep Waters before God's Spirit did move upon them. And as for the Earth being without Form and Void, the Meaning is this, the Substance, Being, and Matter of the Earth, it was eternally so ; but it was void of all Form and Beauty, not fit for any of God's Creatures to live in it, until God in the Beginning created it : For when God's Spirit moved upon the Waters, the Meaning is this, he commanded the Waters to be gathered into one Place, and the dry Land did appear. So likewise God made two great Lights, *The one to rule the Day, and the other to rule the Night* : That is, the Sun should rule and govern the Earth, and give Life to the Herbs, and Trees, and Fruits of the Earth, and the Moon should give Life to the Waters, and rule them : And in this Manner God created the Earth, and the Waters ; but all this while God had Matter to make these Things of, for Earth and Waters were before.

1. He did not make the Sun, Moon, and Stars, and the Host of Heaven of Nothing ; for of Nothing comes Nothing, though you say, *It is an heathenish Saying* : Let it be the Saying of a heathen Man, it is a true Saying, a Saying that
no

no Prophet, nor Apostle doth deny ; none but such Anti-christian Devils as you Quakers are, that will have God to make all Things of Nothing, else you will call him a Devil, as you have done in your Writings.

2. Furthermore, where do you blind Quakers think this vast Earth and Waters were before God created them, which, according to *Moses's* Relation, is not six thousand Years ? And we can know Nothing of the Creation of the World, but it must be grounded upon *Moses's* Words : I say, where do you think these great Substances of Earth and Waters were before ? Certainly you Quakers do believe that they came out of God's Belly ; for your God is so big a God, that he can fill Heaven and Earth, and all Places, and be in every Quaker's Body, and make all Things of Nothing besides.

So that the Quakers God is so big, that he cannot be comprehended, yet they get him within them, and when they die, then he gets them into him again.

So the Quakers God and their Souls gets one into another, so that no body else can tell where to find either of them both. But my God, the Man Christ Jesus, who is a distinct Person in Form of a Man, by whom the Worlds were framed, he will find you out when your Souls are rotted in the Dust of the Earth, think of yourself what you will, it will be as I have said.

Furthermore, if Earth and Waters were made of Nothing, then I say they shall turn to Nothing again ; and if your God did speak them out of his own Bulk or Belly, as aforesaid, then I say, he will speak them into his Belly again, so that no Man need to fear Damnation ; for all that came out of God shall go into him again, and if they were made of Nothing, they shall turn to Nothing again. I speak these Things, that whosoever shall read this Writing, may see the Vanity of the Quakers Doctrine, and be ashamed of it.

3. *John Reeve* doth say, *That God must have some Place of Residence, when he created this World.*

In your Answer to this, you flap your Hand in the Mouth, and say, *God abides in himself, and is what he is.* And fur-

ther you say, *To create is most properly to bring something out of Nothing by the powerful Word of God.*

Answer. I marvel what Satisfaction any Man can have in his Mind in believing in a Quaker's God, to tell a Man that God abides in himself, and is what he is, but never tells what he is, nor whether he be any glorious Substance, or Form, or whether he have any Nature; which to know God in his Form and Nature, is Life eternal.

But to say a Thing abides in itself, and is of itself, and not to tell what that is that abides in itself, it is Riddle me, Riddle me, what is this! But it is like all the rest of the Quakers Points of Doctrine; for they are mistaken in every true Point of Doctrine, which are but Six.

1. Of the Form and Nature of the true God. 2. The Form and Nature of the right Devil. 3. The Place and Nature of Heaven. 4. The Place and Nature of Hell. 5. The Mortality of the Soul. 6. The Persons and Natures of Angels. These six Principles are the Ground of all true Knowledge, in Relation to eternal Life; but the Quakers Doctrine is ignorant of every one of them.

First, they are grossly mistaken in their God, both in his Form and Nature; for they say he is so big that no Place, neither Heaven, nor Earth, can contain him: When as the Scriptures saith, *He made Man in his own Image and Likeness*; and he calls himself a Man. For when the Man said to Christ, when on Earth, *Good Master, what shall I do to inherit eternal Life?* Christ answered and said, *Why callest thou me good? There is no Man good but one, even God*; so that Christ did acknowledge God to be a Man, for he was God himself.

2. The Quakers are as much mistaken in the right Devil; for they know not how the Devil came to be, nor what will become of him hereafter, though many of them, their own Souls is the Devil.

3. 4. And so Heaven, and of Hell, they are ignorant of any Places where they are; for they know no other Places of Glory nor Pain, but what is within them.

5. They have got no mortal Souls that can die.

6. And

6. And as for Persons and Natures of Angels, they know not what I mean by it ; so that God and Devil, Hel. and Heaven, immortal Souls and Angels, are all within them, and when they die, they deliver up all this within them, it goes into God again, and so are no more sensible of Joy, nor Sorrow, than they were before they had a Being

For I perceive by this *Thomas Taylor*, that the Speakers of the Quakers go all in one Strain, only some of them are more subtile than others, to hide themselves with the Words of the Scriptures, carrying the Sense of the Scriptures in an Allegory, and so gets Christ within them, and so keeps his Body from going up to Heaven above the Stars, but that Christ in a Body above the Stars, hath given me Power, that am but a mortal Man, over that Christ within you, and that you shall know to your eternal Pain and Shame.

Furthermore you say, *To create is most properly to bring something out of Nothing, by the powerful Word of God.*

Answer. 1. In this you shew yourself to be one of the Serpent's Seed indeed ; for that was the Serpent-Angel his Sin in Heaven above the Stars, which you so much slight : I say, it was his Sin before he was thrown down from Heaven ; for he thought in himself, if he had been God, he would have made all Things of Nothing, he would have created all living Creatures without Substance or Matter, that is to say, of Nothing : This was the Serpents's Sin and Nature, when he was in the State of Immortality and Glory.

And you being of his Seed, you shall speak and act the same Sin in the State of Mortality and Shame ; which is a clear Testimony to me, that you are of the Serpent's Seed ; for you will have God to do that which he cannot do, to make Earth and Waters, and all other Things of Nothing, else you call him a Devil, or a false God. For I must tell you, that God never said so himself that he would, or could, make living or dead Substances of Nothing ; neither did any Prophet, or Apostle, or Saint, believe any such Thing ; but it was always the Devil's Nature to look upon God's Power to be greater than it is, or else to be less than it is ; for the Devil is always mistaken in God's Infiniteness ; but the Seed of Faith knoweth by Faith what God's Power is, so far as to

the Saving of the Soul, to wit, that God did make living Creatures of dead senseless Matter, and living Forms of formless Substance, and that God could, and did die, and that he he can, and will raise the Seed of *Adam*, to eternal Happiness, and the Seed of the Serpent, you being one, to endless Misery, though both Seeds be asleep in the Dust of the Earth, until the Day appointed.

This is true Faith in God's Power, and that which *Moses*, the Prophets, and Apostles, and us the Witnesses of the Spirit did, and doth witness unto, against all the Seed of the Serpent whatsoever; for though by Faith we understand the World was made, yet by Faith we understand, and so did the Apostles, that the World was not made of Nothing, but by the Word of God's Power it was made of Something, to Wit, of Earth, and Waters, which were eternal.

4. You call these wicked Sayings, because we say, *No Children damned, though they be the Seed of the Serpent, if they die in their Childhood.*

To this you say, *That the Serpent was cursed from the Beginning; for, say you, certainly all his Seed, young and old be so; for, say you, as is the Tree, so are its Fruits.*

Answer. Here you that have any Light of Faith in you, may see the gross Darkness of this Man; for he cannot abide such a God that hath not Power to make Things of Nothing, and now he is angry because God doth not damn Children, if they be of the Seed of the Serpent; for he is angry with *John Reeve* for saying all Children will find Mercy, as aforesaid; for, saith he, *all, Young and Old, must be damned of the Serpent's Seed:* And this is his Ground, *As is the Tree, so are its Fruits.* This Man would have God to do that which he cannot do, as I said before; so he would have God to be more cruel than he is, to condemn Children who have done neither Good nor Evil, which the Scriptures do no ways justify: For though God doth say, *He will have Mercy on whom he will have Mercy; Jacob have I loved, but Esau have I hated, before they had done Good or Evil:* And that Saying, *The Seed of the Woman shall break the Serpent's Head:* And of that Saying, *The Election of God stands sure.* All these Places of Scriptures doth not reach that

that Children should be damned, although they are of the Seed of the Serpent.

For this is to be minded, that the Scriptures were spoken to Men and Women capable of Understanding ; for God did not say to Children, *I will have Mercy on whom I will have Mercy*, it was to Men that understood what *Moses* said : Likewise the Apostles spake to Men and Women, and not to Children, else why should the Apostles exhort the People *to make their Calling and Election sure* ? It would have been a vain Thing to give Exhortation to Children. And as for *the Seed of the Woman bruising the Head of the Serpent*, it is in Relation to Men and Women : For doth not Men and Women that are the Seed of the Woman, who have Faith in their Hearts, by their patient Sufferings, break or bruise the Head of the Serpentine Men and Women, who are the Seed of the Serpent, who doth rage, and rail, and persecute the Innocent ? So that Children have Nothing to do in this Matter.

And as for that Saying of *Jacob and Esau, the one being loved of God, and the other hated, when they were both in the Womb* : To that I say, though *Jacob* was in God's Decree beloved, and *Esau* in God's Decree hated, or reprobated ; yet this I say, they were decreed and appointed to live to Man's Estate, so that they might both be capable of Election, and Reprobation, and not to die in their Childhood. And this I say further, that if you *T. T.* had died in your Childhood, you should have been saved, though I know you are of the Seed of the Serpent ; but you being appointed to be damned to Eternity, you were appointed to live to despise the Living God, and blaspheme against the Doctrine of the true God, declared by those Messengers whom he hath sent.

And as for that Saying of yours, *As the Tree is, so is the Fruit* ; your Meaning is. if the Serpent be damned, the Children that are his Seed must be damned also : Here you shew your gross Darkness and Ignorance in the Scriptures, because the Scripture saith, *A good Tree bringeth forth good Fruit, and an evil Tree bringeth forth evil Fruit*, therefore you conclude that Children are Fruits of the Serpent, he being that evil Tree.

5. To this I answer : That the meaning of the Scriptures in those Words aforesaid, is not meant that Children that are begotten

gotten and born, I say, they are not counted the Fruits of the Serpent : For we see by Experience, and by the Scriptures, that sometimes reprobate Men and Women, who are both of the Seed of the Serpent, yet the Child that is begotten by them, is of the Elect : This I know by Experience, since I came to know the Scriptures, and could distinguish between the two Seeds.

Likewise it is clear by Scripture, that a faithful Man and Woman, they being both of them the Seed of Faith, that is, the Seed of the Woman ; for there is but two Seeds spoken of in Scripture, that hath begotten Reprobates, as that of *Isaac* and *Rebecca*, they being both of the elect Seed, yet they begot *Esau*, which the Scriptures brands for a Reprobate : So that sometimes two Reprobates may get an elect Child, one or more ; and two of the faithful Seed may beget one or more Reprobates : So that Children are not called in the Scriptures Fruits of the Serpent-tree ; for Children are Trees themselves, if they live to Maturity of Age.

3. But those Motions and Actions which these Trees bring forth in their Lives and Conversations, are called in Scripture Fruits of the Tree ; if good Motions and Actions, then called a good Tree ; if evil and sinful Motions, then called an evil or corrupt Tree : For the good Tree bringeth forth good Fruit, even the Fruits of the Spirit, which is Patience, Meekness, Love, and Faith in God, and such like Fruits, which good Trees, which are Men and Women, do bring forth. So likewise the evil Tree is Men and Women also, and they bring forth evil Fruits, even the Fruits of the Flesh, which is Envy, Unbelief, Persecution, Blasphemy against the true God ; these such like Fruits proceed from the evil Tree of the Reason in Man, and the good Fruits proceed from the good Tree, which is the Faith in Man : For there is but two Trees spoken of in Scriptures, to wit, the Tree of Life, signifying the Tree of Faith ; and the Tree of Knowledge of Good and Evil, signifying the Tree of Reason : So that all Men, good and bad, are ranked under these two Trees ; and those Men that bring forth Fruits of Faith, as aforesaid, may be said to bring forth good Fruit ; and those Men that bring forth Fruits of Reason,

Reason, as afore said, may be said to bring forth evil Fruit, as you have done : So that what Fruits Man or Woman bringeth forth in their Life, being come to Age, is counted by the Scriptures good or evil Fruit, and so said to proceed from a good Tree, or an evil Tree, and not with any Relation to the Fruit of the Womb that is generated and begotten as Children. Therefore, when *John Baptist* said, *The Ax is laid to the Root of the Tree*, he meant wife and prudent Men, who were wicked Persecutors ; he did not mean that their young Children should be hewn down, and cast into the Fire.

So likewise when the Apostle speaks of the Fruits of the Spirit, and the Fruits of the Flesh, he tells what they both are ; so that Children are not called the Fruits of the Serpent-tree, though they be of the same Seed : For Seed is one Thing, and Fruit is another ; so you err, not knowing the Scriptures, nor the Power of God ; for I never knew any Quaker give any Interpretation of Scripture, but speaks the Words as they lie, which is the Cause of their gross Mistake of the Meaning of the Scriptures, and run into those and such like Errors that God fills Heaven and Earth ; from these Words they believe God is so big as to fill Heaven and Earth. And of that Saying, *Know you not that Christ is in you, except you be Reprobates ?* From these Words they ground their Faith that Christ is within them, and so will admit of no Body, or Person of Christ without them, nor in Heaven above the Stars ; and so of other Sayings in Scripture : As that, *that Christ enlightneth every Man that cometh into the World* ; but will admit of no Interpretation themselves, because they cannot ; but are angry with others that can : For the Scriptures being truly interpreted, discovereth the Quakers Principles to be the greatest Cheat and Deceit, and more Antichristian than the Pope, or any other Sect whatsoever, in Matter of Religion.

6. You do upbraid *John Reeve* and myself, because we are in the fallen State of *Adam* ; but you Quakers do not acknowledge yourselves in that fallen State : You are not willing to be found in that State, for you look upon yourselves so purified by the Light of Christ within you, that you are become perfect in your own Conceit ; but you know not what that Perfection is the Scriptures speak of ? For I am sure your Hearts

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are not purified by Faith: How can your Hearts be purified by Faith, when as your Faith hath never an Object? For your God nor Christ hath never a Body, nor Person of his own, but he must be beholden to every Quaker's Body to reside in, and he is every where besides; therefore, what Faith can you have to purify your Hearts, when as no God can be found, but what is within you? But I shall shew what it is that purifies your Hearts, and what Sins you are cleansed from. That which purifies your Hearts, is the Law written in your Seed and Nature, even the same as was written in the Angel-Serpent's Nature, before his Fall, which is no other but the Nature of Reason; so the Angel's Nature being in you, and the moral Law written in it, it hath the same Workings in you, as the Heathens had, the Apostle speaks of, to wit, your Thoughts accusing and excusing, and the Motions of this Law arising in your Minds, you call *the Light of Christ*, when indeed it is nothing but the Light of the Law; for if it were the Light of Christ, it would make you to own the Person and Body of Christ without you, as well as to own Christ within you; and if you Quakers should do so, your Principles would quickly fall. And as for these Sins your Hearts are cleansed from, they are no other but such like as these; that is to say, to keep the Hat on the Head before a Magistrate, and to find Fault with Gold Lace, and a Piece of Ribbon, a Bandstring, and a Gold Button, and to rend and tear Gold Lace, and other Lace off their Clothes, and burn it, and to use the Language of *thee* and *thou*: He or she that gets *thee* and *thou* perfectly, is a very good Quaker; they are gotten half Way to the Quakers Heaven. These, and such like Righteousness, is the Quakers Perfection, and all the Cleansing of Heart they have. This I know to be true; for I know they have no Faith to purify their Hearts, neither can they be justified by Faith, and have Peace with God; for how can they have Peace with God, when as they own no other God in a Body, but what is within them? But they will find that God within them to be the greatest tormenting Devil of all.

Again, I marvel how you Quakers came to make it such a great Sin, for a Man to put off his Hat to a Magistrate! I do

do not remember any Place of Scripture, that it was the Practice of Prophets, Apostles, or Saints. Surely your Teachers might have given their Disciples a little more Liberty than they have ; for you Quakers do not read that the Prophets, when they went with Messages from God to the Kings and Rulers of *Israel*, I say, we do not read they went before the chief Magistrates, with their Hats on their Heads. Likewise the Apostles, when they were brought before the Rulers of the Jews, we do not read they went with their Hats on their Heads. Are you Quakers certain that *Paul* had his Hat on his Head, when he spake for himself before King *Agrippa* and noble *Festus*, sitting in the Judgment-seat ? Neither did *Paul* use the Word *thee* and *thou* altogether to them ; but gave them civil Respect, Titles of Honour, one *Noble Festus*, and the other *Ob King Agrippa*, according to the Places of Honour they had in this World : So that the Apostles did not tie the Believers of them to the Hat on, and to *thee* and *thou* to Magistrates, as you Speakers of the Quakers do : Besides, if it could be proved that the Prophets and Apostles did keep the Hat on, and *thee* and *thou* to Magistrates, yet would it be no Ground for you Quakers to do so ; for God never chose, nor sent you, as he did them ; God never bestowed so much Honour upon any of you, to make you Messengers to Kings or Magistrates ; for you are but private Men, not chosen of God, as all true Prophets, Apostles, and we, the Witnesses of the Spirit, were ; yet you, by the Light within you, will imitate those that are chosen by Voice of Words from a God without us ; nay, you are more impudent in your Way, than ever any Prophet or Apostle was, who were chosen of God, and made equal with Kings in Power from on High, yet have given civil Respect unto Kings and Magistrates, they being as Gods on this Earth, as the Scripture saith. But seeing the Hat put off to a Magistrate, is such a great Sin to a Quaker, I shall let him alone in his Righteousness, and let him see if that Righteousness will deliver him in the Day of Trouble.

I have spoken something more of the Hat than I thought to do, only to inform those that shall see it, that the Scriptures doth no ways justify such a Practice, but it is one of the Quakers main Points of Doctrine they hold forth, and if that and

such like Things will not save them, they must be damned ; for their Righteousness is as much in the Hat, as in the Heart : For I am sure they have no true Faith in their Hearts, nor in the true personal God, the Man Christ Jesus in Glory, in Heaven above the Stars.

And as for us being in the fallen State of *Adam*, I do acknowledge and confess it ; therefore we are redeemed by Christ's Death ; for all that are in the fallen State of *Adam*, are made alive by Christ, and all that are not found in the fallen State of *Adam*, will certainly be damned to Eternity ; for they that did not fall in *Adam*, did fall in the lost Angel, and so have no Benefit in Christ's Death ; because that Christ took not on him the Nature of Angels, but the Seed of *Abraham* ; and *Abraham* was the Seed of *Adam* in the fallen State, and Christ redeemed him by his Death, and all his Seed ; I mean by his Death without me, and not of his Death within me, as the Quakers do vainly imagine ; for they own no other Death of Christ, but what is within them, whatever they pretend, by using the Words of the Scripture, because they so frequently speak of Christ's Death ; but they own no other Death of Christ, nor Benefit by it, but what they have within them ; Resurrection is all within them.

I marvel why you Quakers should talk of Christ loving his Church, and that by one suffering Christ hath perfected for ever them that are sanctified, when as you own no Body of Christ without you ; but it is because you read such Words in the Scriptures, which were others Mens Words, and Faith : Alas, what Benefit will that be to you to assume to yourself that which did belong to others ! For what is that to you what the Apostles said to those Believers at that Time ? They understood what the Apostles meant by those Sayings ; for the Scriptures were not spoken to Quakers, nor given to them, neither do you understand them : The Scriptures were given to *John Reeve* and myself, neither doth any Man understand them, or can truly interpret them, but us two only, we being the chosen Witnesses of the Spirit : For we only can unfold what the Fountain is which is open for Sin, and for Uncleaness ; for every commissioned Prophet hath the Key of *David* given unto him, to open the hidden Mysteries, even the Fountain of living Water,

to wit, the Knowledge of the true God, and the right Devil, with many other heavenly Secrets hinted at in the Scriptures; which to know is as a Fountain of Water of Life, to those that understand them.

7. We do confess that *Adam* and *Eve* were not capable of any Kind of Death, until they were both defiled with the sinful Nature of the angelical Serpent.

To which, this *T. T.* saith, *To the Glory of Truth, that seeing Christ came to restore us that which Adam and Eve lost, with Advantage, it must needs follow that the true Believers, who are become, even now, whilst upon the Earth, freed from all Kind of Death, and so are not capable of any Death in their Souls, no more than Adam and Eve was in their Innocency; because the Scripture saith, that he that believes in Christ is passed from Death unto Life, and such as abides in that Faith shall never die, but the Spirit of Life is in him.*

Ans. Here this Man shews his gross Darknes and Ignorance of the spiritual Meaning of the Scriptures; for observe what is said before, that *Adam* and *Eve* had no Kind of Death in them before their Fall, yet this let the Reader mind, that the Death they did procure by their Fall, it was but a temporal Death, and that Death God threatned them with, it was but temporal, though the Fear of eternal Death might be in them by Reason of the Fall; but the Death itself which God threatned upon them, was but a natural Death, neither did God take off, or free them from it: For *Adam* and *Eve* did die, yet they had the Promise of Christ made sure to them more than any Quaker ever had: And yet this Promise of Christ, *to bruise the Serpent's Head*, it did not free *Adam* and *Eve* from this first Death, but it freed them from the Fear of the second Death, and from the second Death itself, even that eternal Death. But as for a natural Death, *Adam* and *Eve*, *Abraham*, *Isaac*, and *Jacob*, the Prophets, Apostles, and Christ himself tasted Death: For this first Death enters upon all, both Man and Beast; but the second Death, which is eternal, it enters upon none but upon the Serpent and his Seed: And this eternal Death is that which

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they,

they, *Adam* and *Eve*, and their Seed, are delivered from, by believing in Christ.

And thus we that are found in the fallen State of *Adam*, are restored by Christ, that is, we are restored to a better and a more glorious State and Condition than that of *Adam* in the State of Innocency. But you Quakers do expect no higher Salvation than that of *Adam*, but you will not pass thorow Death to it, but you will attain it a more easy Way: For you say, *It must needs follow that the true Believers who are become even now, whilst upon the Earth, freed from all Kind of Death, and so are not capable of any Death in their Souls.*

To this I say, that Christ never said that he would free Mankind from a natural Death, nor restore Man to the State that *Adam* was in, but he came to save Mankind from eternal Death; therefore he saith, *He that believeth in me shall never die.* And of that Saying, *He is passed from Death to Life*, that is, he shall never die a spiritual and eternal Death; for he is passed from the Fear of this first Death, to the Assurance of eternal Life: For Assurance in Scripture is many Times taken for the Thing itself; but Christ never freed his Disciples from a temporal Death, notwithstanding they had eternal Life abiding in them. And that Apostle who said, *We are passed from Death to Life*, did die a natural Death himself, and so did the Prophets of Old, as in the *Acts* it is said by *Peter* to the Jews, *Which of the Prophets have not your Fathers persecuted, and have slain, which shewed of the Coming of the Just One?* And was not *Stephen* stoned to Death, a Man full of the Holy Ghost? Yet his Soul was put to Death, and *Peter* himself, and the rest of the Apostles, and those that believed their Doctrine, did not they die, or else were put to Death? Yet these were all passed from Death to Life, yet they all died a natural Death, or was put to Death: For it cannot properly be said to die, if the Soul slips out of the Body, and leaves the Body behind, as you Quakers and many others do vainly imagine: So that your Ignorance in the spiritual Meaning of the Scriptures is bewrayed; for you Quakers are the darkest Pieces to interpret Scripture, of any other Opinions in the World; for you will name Places of Scripture, but never interpret any; that makes all the Quakers so dark; for ask them a
Question

Question in Scripture, they will give you no Answer, but perhaps, bid them mind the Light within them ; or else say, it is the Flesh that asks, or such like Sayings : So they baffle and trouble ignorant People, which knoweth not their Principles, nor the Meaning of the Scriptures.

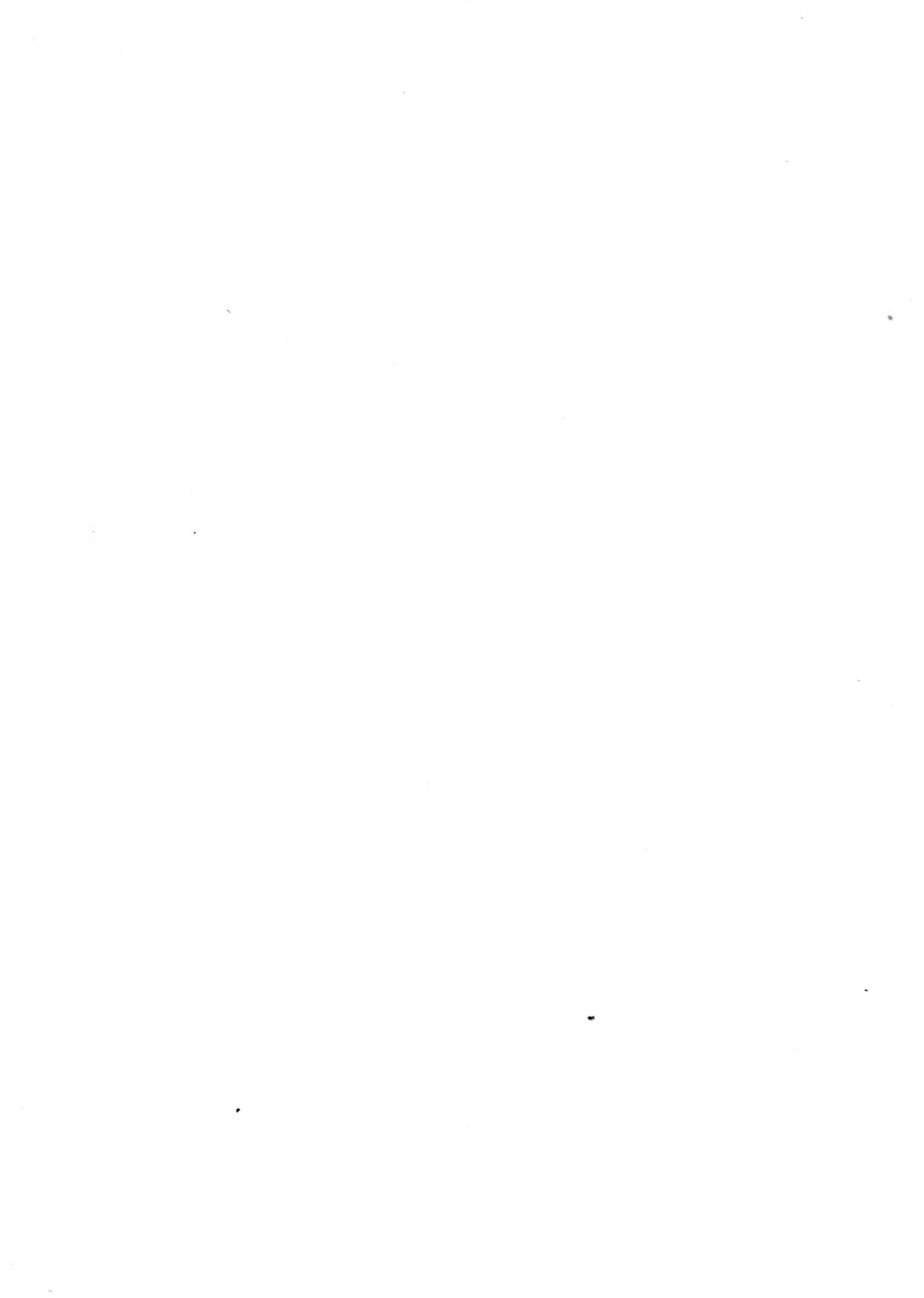
I thought good to answer these few Particulars, they being of some Concernment for those to know, who are not well grounded in the Doctrine contained in those Books you so much vilify and speak Evil of ; for I would have others to see this Writing as well as yourself ; for you Speakers of the Quakers seldom let any of your Believers see my Writings, lest you should lose them by it, or your Antichristian Spirit be discovered by them : For none can discover the Quakers Cheat and Deceit, but us the chosen Witnesses of the Spirit ; for your Doctrine is altogether Antichristian, which doth deny both the Father and the Son to be in the Form, or Person of a Man in Heaven above the Stars, distinct of himself from Angels and Man, and any other Creature. And if you look but into *The Neck of the Quakers broken*, you may see what you are, for that is the fittest Book for Quakers to look into ; there I have had to do with such like Spirits as you are, who have gone in the same Steps of despising and blaspheming against the Doctrine of the true God, declared by us the Witnesses of the Spirit, as you have ; for you have most wickedly spoken Evil of as pure Truths as ever was spoken or revealed by Prophet or Apostle ; for God hath chosen us by Voice of Words, as he did them, and hath given us the Spirit of Revelation and Interpretation, as he did them ; and whoever despiseth the Doctrine of us the Witnesses of the Spirit, despiseth him that sent us, even Jesus Christ the living God, who hath chosen us to pull down, and cut in sunder such Antichristian Devils as you are, who owneth no other God but what is within you, which hath caused you to blaspheme against the Person of God without you, even the Man Christ Jesus in Glory ; for those Books of *John Reeve's* Writing do own no other God but the Man Christ Jesus in Glory, who spoke to him three Mornings together to the Hearing of the Ear.

First,

First, you have called that Voice, *A Dream*; you have called that God or Christ, that could not make all Things of Nothing, *A false Christ, a Devil*: You have called the Doctrine of the true God, *A Lie, a Deceit, Error, Dark-ness, Blasphemy*, with many other wicked blasphemous Speeches in the Margin of the Book, too tedious to relate; therefore, for these your wicked Blasphemies against the holy Spirit of Christ that sent, and revealed those Doctrines unto us, I do pronounce *Thomas Taylor*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men and Angels, to Eternity: Neither shall the Light within you, nor infinite Spirit, which you call God, without you, deliver you from that Curse I have pronounced upon you; but you shall know that God, the Man Christ Jesus, hath given Power unto his Messengers and Witnesses to curse you to Eternity. Deliver yourself from it if you can. And if you do but read *The Quakers Neck broken*, you may see others of your Brethren, who have walked in the same Steps of Blasphemy as you have, and will have the same Reward with you. That Book would have been as a Looking-Glass for you, to see what your Principles are in the Root, and what will be the Fruit of them.

Written by Lodowick Muggleton, one of the two last Prophets and Witnesses unto the High and Mighty God, the Man Christ Jesus in Glory, in Heaven above the Stars.

F I N I S.



A
LOOKING-GLASS
FOR
GEORGE FOX

The QUAKER, and other QUAKERS ;

WHEREIN

They may see themselves to be right
Devils.

In Answer to GEORGE FOX's Book, called,
Something in Answer to LODOWICK MUGGLETON's
Book, which he calls, *The QUAKER's Neck broken.*

Wherein is set forth

The Ignorance and Blindness of the Quakers Doctrine
of Christ within them ; and that they cannot, nor doth not
know the true Meaning of the Scriptures, neither have
they the Gift of Interpretation of Scripture, as will appear
in those several Heads set down in the next Page following.

Written by LODOWICK MUGGLETON, one of the two
last Prophets and Witnesses unto the High and Mighty
God, the Man Christ Jesus in Glory.

Re-printed in the YEAR M.DCC.LVI.



The C O N T E N T S.

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The C O N T E N T S.

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- Chap. XXXV. *How it doth belong unto mortal Men, that are chosen of God, to interpret Scripture, and not unto Christ himself.*
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- In the last Place, I shall say something as to the Quakers Principle and Practice.*

A LOOK-

A
LOOKING-GLASS
FOR

GEORGE FOX, the Quaker, &c.

CHAP. I.

Of a Catalogue of damned Quakers.

GEORGE FOX, I saw a Pamphlet of yours, entitled, *Something in Answer to Lodowick Muggleton's Book, which he calls, The Quaker's Neck broken.*

You said well, in that you said, *Something in Answer to that Book of the Quaker's Neck broken*, for it is a very little Something indeed; it is so little a Something, that wise Men will hardly discern any Thing in it as a direct Answer: But how comes it to pass that you make no Mention of your own Damnation in your Answer; you know *John Reeve* and myself gave you the Sentence of Damnation a matter of fourteen Years ago, when we were Prisoners in *Old Bridewell*; there was you, *Edward Burroughs*, and *Francis Howgel*, you three were counted the chief Speakers of the Quakers at that Time, and you three were the first Speakers of the Quakers that were damn'd by us, the Witnesses of the Spirit; but since that there hath fallen a many more of your Brethren under this Sentence; but you have been *Fox-like*, as is your Name, so is your Nature, you have lain still, and kept your Damnation to yourself, from the Knowledge of others, because
you

you would not be upon publick Record as a damn'd Devil, and yet a Speaker of the Quakers.

Also you read of your Name in that Book, you say you have answer'd something, but you take no Notice of yourself, but take other Folks Parts; and if your Brethren, *William Smith, Samuel Hooton, Edward Bourn, Richard Farnsworth*, had not written to me, there would have been no Occasion for the *Fox* to come out of his Hole; and now the *Fox* is come out, he will be catch'd, and made manifest to Generations to come, who pretended to be a Means of Salvation to others, and yet he himself a Cast-away, a Reprobate, a Son of the Devil, one that shall be recorded amongst the damned Crew to the World's End; and I am sure your Damnation is written in the Tables of Heaven, even as the Law of *Moses* was written in the Tables of Stone; that is, these Men were written the Seed of the Serpent in Heaven, in the reprobate Angel, his Nature, before he deceived *Evab*; for you Speakers of the Quakers doth act forth the Serpent Angel his Nature, thinking yourselves wiser than God, as he did; he thought if he had been God, he could have made all those glorious Creatures above the Stars of nothing; even so be you Quakers here in Mortality, you teach your Disciples to believe that God made this vast Earth and Waters of nothing, witness that *Thomas Taylor*, Speaker of the Quakers, in his Letters to to me, which I have given Answer to, and join'd it to the Book call'd *The Quaker's Neck broken*; and you *Fox*, and others of your Speakers, doth the same, for you say you were in Christ before the World was; here you are quite mistaken, for you were in the Reprobate Angel his Seed and Nature, who is call'd a *Serpent*, and in this Serpent Angel you and others were recorded in the Table of Heaven for the Reprobate Seed, and to be damned to Eternity.

And as I know from whence you came, even from the Serpent aforesaid, and that you were in him before the World was, so likewise you shall be recorded for damned Devils here while the World is, as long as Time doth last; therefore I shall set you down as followeth, you being one of the grand Devils, you shall be first:

George

George Fox, Edward Borroughs, Francis Howgal, Edward Bourn, William Smith, Samuel Hooton, Richard Farnsworth, Thomas Taylor, John Parrat, Richard Whitpane, John Harwood, Richard Huborthorn, Fox the Younger, and that great lubberdly Fellow spoken of in *The Quaker's Neck broken*, these were generally all, or most of them, Speakers of the Quakers, and exercised the ministerial preaching without a Commission from God; and not only so, but they have been the greatest Fighters against a personal God in Heaven, above the Stars, of any, and have sinned against the Holy Spirit that sent us, and so have procured the Sentence of eternal Damnation upon them; and this Record is true, and it shall be recorded in the Hearts of the Saints to the World's End.

Now I shall give you an Answer to what is needful in *George Fox's Book*, if there be any Thing in it that is not sufficiently answer'd already in *The Quaker's Neck broken*, I am willing to do it for the Sakes of some that desire it, because I hear the Quakers are very brag of this Book *George Fox* hath writ against me, so they were when *Richard Farnsworth* printed his Rage and Malice against me. But did he prosper afterwards, when I had printed an Answer to it? For that printed Pamphlet was the Occasion of *The Quaker's Neck broken* being printed; and doth *George Fox* think to prosper now he hath manifested himself what he is? And his great Wisdom, which some thought he had, will be found but meer Foolishness.

But to the Matter in Hand. The first Accusation that I am accused with, is as followeth: *That I say in The Quaker's Neck broken, that the Quakers will not bestow a Penny in any Writings but their own, let it cost them never so much Pains the writing, and Charge in printing.*

This *George Fox* saith is a Lie, known to the Printers and Stationers, and Booksellers at *London*; and *George Fox* hath called me a Liar seven Times for this one Lie, as he calls it; yet I shall make it appear I told no Lie in those Words, to say the Quakers will not bestow a Penny in any Writings but their own, let them cost ever so much Pains the writing, and Charge the printing.

C H A P. II.

LODOWICK MUGGLETON'S *Answer.*

Sheweth the Ignorance and Foolishness of George Fox.

FIRST, I would have the Reader to mind the Ignorance and Foolishness of this *George Fox*; he undertakes to answer some Things in my Book, called, *The Quaker's Neck broken*; and the first Thing he begins to answer, is the last Thing in my Book, for it is the last Page of my Book, and it is a Point of the least Concernment to a Man's eternal Happiness of any in that Book; but *George Fox* hath made it of the greatest Concernment of all the rest; therefore he begins with that first, and sets it in the Fore-front of his Pamphlet, to shew his Master-piece; for he hath set the Cart before the Horse, for he begins at the latter End of the Book, and so goes backwards towards the Beginning, and charges me with a lying Spirit seven Times in this one Thing, as if this was the most heinous Sin of all other Sins, that to say the Quakers would not bestow a Penny upon any Writings but their own, this is counted a seven-fold worse Sin, than any other Sin whatsoever; Let the Reader but minds these Things aforesaid, and what I shall say in Answer to *George Fox* his printed Pamphlet.

First, *George Fox* hath gone on like an unwise, simple, foolish Man, no ways in Order, but confused, to begin at the latter End of a Book, and end at the Beginning, and catch a Bit here, and snap at a Bit in another Place, and wrong the Words, and write some Part of a Sentence, that serves his Turn, and leaves the other Part out, that would make against him, or clear the Matter, this he leaves out. Now I do commend *William Smith* and *Richard Farnsworth*, though they are damned Devils, yet they went orderly to work; they named my Words right as they were set down, and they railed against me in Order, and so went on from Point to Point in Order: But you, *George Fox*, your Answer is confused, for the aforesaid Quakers had a great deal more Wisdom in their Writings against me than you have. Because I speak of Order, you
Quakers

Quakers may think I mean good Order, and so the aforeſaid Men were good Men, [no] but they went in the Method and Order of Reaſon the Devil; in the Wiſdom of Reaſon did they write to me, and I was well pleaſed with it, becauſe I knew well enough how to answer Reaſon the Devil in his beſt and orderlieſt Wiſdom he hath, as is now extant in *The Quaker's Neck broken*; but you, if you have not attained that Wiſdom of Reaſon the aforeſaid Quakers your Brethren have attained, for you that are the old Fox is become more ignorant and fooliſh in ſpiritual Matter, than the aforeſaid that are younger.

And as for that Saying of mine, that you make the greateſt Sin of all, in that I belye the Quakers, to ſay they will not beſtow a Penny in any Writings but their own, that Saying of mine is very true; for my Meaning was, the Quakers would not beſtow a Penny upon any of my Writings, though they coſt never ſo much Labour the writing, and Charge the printing; and ſo the following Words doth clear my Meaning; but *George Fox* hath caught at that Word of mine [*of any other Writings but their own*] here was a Word out of Joinr, and that the Fox was glad of; for if I had made a Diſtinction between my Writings and others, as my Meaning was, and as my Words following did imply, then the Fox would have had no Hole to have crept out at, nor to have called me a Liar ſeven Times for one; but as for the Quakers not beſtowing a Penny upon my Writings, though they coſt ever ſo much Pains the writing, and Coſt the printing, that is very true; for I do not know any Quaker, that is an abſolute Quaker, that ever did buy any: Alſo it is credibly reported to me by ſome that have been Quakers, but fallen from them, that ſeveral of the Quakers have given a Charge to others of their Acquaintance that had a Mind to buy, to ſee what was in them, the Rumor was ſo great; but the Quakers charged thoſe that had a Mind to buy, not to buy any, not to beſtow a Penny on them, except it were to burn them; ſaying, that if they had any of my Writings they would burn them, and theſe were Quakers that ſaid this; ſo that this proves my Sayings to be true, both by Experience and Witneſs. But *George Fox* hath got the Printers and Stationers, and Bookſellers in *London*, to prove me a Liar, as if the Quakers had been great

Customers to the Booksellers: I suppose *Jacob Behmont's* Books were the chief Books that the Quakers bought, for there is the Principle or Foundation of their Religion; for they cannot go beyond that, but there they build, this I know by *William Smith's* Letters to me: And you *George Fox* are far below *William Smith* in the Knowledge of *Jacob Behmont's* Writings; and as for what Books else that you Quakers have bestowed Money upon since you were Quakers, I think the Stationers will neither justify, neither can you shew none of any Value: But it is not much Matter whether you did or did not, I am sure that Saying of mine is true, that you will not bestow a Penny upon my Writings, though they cost much Pains the writing, and much Charge the printing: This you *Fox* doth not deny, so that Part of my Words are true by your own Acknowledgment; so that it is but half a Lie that you charge me with, in Case the Words be taken in your Sense, yet you charge this Half Lie to be seven Lies. So much for that.

2. *L. Muggleton* saith, *It is a vain Thing to talk of any heavenly Secrets to Quakers, for they will not bestow a Penny of them.*

George Fox calls this a Lie also, and saith, heavenly Secrets are esteemed of by them, scornfully called *Quakers*, and saith that *Muggleton's* heavenly Secrets are Money worth, and may be bought with a Price, and complains against me, because some of the Believers of this Commission would not lend *George Fox* a Book of ten Shillings Price, to peruse, to rail against, and saith the Quakers, as I call them, are free with their Books to give them to any one to read: But saith, *It is a hard Thing to get any of my Books*; and saith, *that I would not let them be brought forth unto Light, lest my Deeds, Curses, and Lies, as he calls them, should be made manifest*; for the Quakers, saith he, *in the divine Light, Power and Spirit of Christ Jesus, do comprehend thy Spirit and Scoffs, at the divine Light of Christ Jesus within.*

C H A P. III.

How the Quaker People are altogether ignorant of heavenly Secrets, so become the greatest Despisers of them.

THIS I do know, it is a vain Thing to talk of any heavenly Secrets to Quakers, neither do the Quakers esteem of heavenly Secrets at all, but doth altogether despise and hate them; for what need the Quakers and I contest so one against the other? Or why should I have cursed so many Quakers as I have? If the Quakers had esteemed heavenly Secrets, then should we the Witnesses of the Spirit never have been so contrary to them, as now we are; for the Quakers have despised heavenly Secrets more than any other Sect whatsoever. Is not this a heavenly Secret, to declare what the true God is in his Form and Nature: Also this is a heavenly Secret, to shew what the right Devil is in his Form and Nature. It is a heavenly Secret to know the Place of Hell, and the Manner of Torment. It is a heavenly Secret to know the Residence of Heaven, and Assurance to possess the Joys thereof to Eternity. It is a heavenly Secret to know really that the Soul or Life of Christ did die, and that a Man's own Soul or Spirit must, and doth die. It is also a heavenly Secret to know the Persons and Nature of Angels. These all are great heavenly Secrets, with many more heavenly Secrets declared in our Writings, which dependeth upon these aforesaid; but the Quakers despiseth every one of these heavenly Secrets; so that you Quakers cannot esteem of any heavenly Secrets; so that I know it is a vain Thing to talk of heavenly Secrets to Quakers. For I will appeal to the greatest Enemies I have of another Opinion, that differs from the Quakers, that if all their Writings which they have all writ ever since they were Quakers, if they were brought together, there is not one heavenly Secret in them all; nay, if it were possible, that all the Quakers Speakings were bound in a Bundle together, I know there would not be one heavenly Secret, or true Principle, to be found amongst them all: They are worse as to that than *Sodom* was, for there was one righteous Person found in those

two Cities, and but one, even righteous *Lot* ; but let our Writings and Speakings be put in a Balance, and yours in another, and let mine Enemies judge, though I know People will be more angry at my heavenly Secrets I have written, than they will of those heavenly Secrets you Quakers esteem of ; for those heavenly Secrets the Quakers do esteem of, they are so groundless, that a Man can discern no Heavenliness in them at all. And as for those Books my Disciples, as you call them, would not lend you, I will give the Fox a Reason for it. The Reason is, I did desire those that had those Books, who believed the Matter contained in them, I would not have them lend them to Quakers ; for one *Thomas Barnet*, formerly a Quaker, but afterwards believed these Writings, and he bought one bound together, and he out of Love to *Thomas Taylor*, Quaker, this said *Thomas Barnet* did lend him his Book, thinking he might receive it as he did ; but this *Thomas Taylor* despised it, and not only so, but did abuse the Book very basely by writing upon the Margent, which Thing procured *Thomas Taylor's* Curse ; so others of our Friends have lent Books to Priests, and they have abused them in like Manner ; so that I was not willing that Friends should lend Books to Quakers or others, only *the Quaker's Neck broken*, I was always free thy should be lent to Quakers or others : But it was a Book all bound together, where the heavenly Secrets are declared, that you sent your Friend to borrow, and because the Believers would not lend them, you upbraid me, as if I were unwilling my Curses and Lies, as you call them, should be brought to Light. But if you Quakers would have made my Curses and Lies, as you call them, manifest, and that you Quakers could comprehend me, you should have bought one of them, and have made it your Church-Bible, and taken your Text out of it every Time you meet ; your Hearers would have edified more by your reading a Chapter in that when you meet together, than by all the Speakings that ever they heard in their Lives ; it would have cost you but ten Shillings ; you might have had it out of the Church-Stock, and have let it to have been publick to all Quakers and others to see, and so you might have made me manifest indeed ; but if you should do so, what would become of you Speakers of the Quakers ?

Then

Then your Light within, and your Christ within you, would come to nothing, and so you would cheat the People no longer with your Ninny-nonies and senseless Words, to stand prattling every Week, of Words over and over forty Times together, *The Word of the Lord, and Harken to the Light within you, or the Light within you.* Cannot you, when the People meet, speak these Words forty Times over, and so dismiss them; then they would understand what you mean; but you deliver a great Deal of Non-sense over and over again; so when the People are dismiss'd, they go away with their Hearts full of Non-sense, and by the next Week they will be emptied again; and these are the heavenly Secrets the Quakers feed the People with.

3. Muggleton, *Thou sayest thou hast a Commission from without thee to preach.*

Here Fox hath belied my Words, and left out some Part; for these are my Words; I do say that I have a Commission from God without me to preach: This I own to be true.

Here Fox saith, *I have manifested Darknes: And,* saith he, *is there any Commission from God, but the Understanding of it is given to Man by the divine Light within?*

C H A P. IV.

A Discovery of the Quakers Blindness, which cannot discern whether a Man that preaches the Gospel ought to have his Commission from Christ without him, or from a Christ within him.

THIS Fox calls every Thing Darknes, though it be as clear a Light as the Sun at Noon-day; for whoever shall read the following Words in that Book, may clearly see that the Light of Christ within a Man is not a sufficient Commission to authorize a Man to be a Preacher of the Gospel, though a Man may have Understanding in him to do it, yet for Want of Authority from a God without him, he will be punished for going to preach before he is sent: This may be experienced by all Men in Temporals; we see a petty Constable, and other Officers more inferior, dares not execute their Office upon any Man, if it be but to whip Beggars, not with-

out a Commission from some Person, one or more, without him ; and so it is in all Places, both high and low, upon the Face of this Earth. It is not the Understanding within that will authorize Men to supply such and such Places, but it must be Authority without a Man ; for many Men that are in great and honourable Places, have less Wisdom and Understanding to manage their Places than other Men ; yet he that hath a Commission from others without him, will commend him that hath a better Understanding within than himself ; yet you Quakers will undertake to be Preachers of the Gospel without a Commission from God without you, or without a Commission from Man without you : And because I durst not preach without a Commission from God without me, and not by the Light of Christ within me, though I had the Light of Christ within me more than any Quaker in the World hath at this Day, before I had a Commission from God without me ; and if God without me had not forc'd me to take this Commission upon me, I had remained quiet and still, and had let Quakers and all other Opinions in Religion alone ; for I was of *Jonas* his Mind, willing to sit still and be quiet, for I minded no Body's Happiness but my own : For I was willing to go to *Tarsish*, to sit down in quiet, but I was forced by the Lord God to go to *Nineveh*, amongst all Opinions of Religion, that I might be envied, hated, and persecuted of Quakers, and all other Opinions whatsoever ; and this I have found true by Experience, and all this came upon me from a Commission of the true God without me, and this you Quakers call *manifested Darknes*.

The Apostle might truly say, when it pleased the Father to reveal his Son in him, *he preached him* ; but what is this to *Fox* the Quaker ? The Father hath not revealed the Son in him ; for *Fox* doth not know what the Son is : But the Apostle that had the Son revealed in him, had a Commission from that Son without him : For sure you Quakers will not be so wicked as to say that *Paul* received his Commission to preach within him, when he breathed out Threatnings against the Church of Christ, and went with Letters and Commission from the High-Priests, to persecute those that believed in Jesus, that
was

was put to Death, and risen again, and ascended up to Heaven.

Now this Jesus met *Saul* in the Way, as he went to persecute the Saints, and said, *Saul, Saul, why persecutest thou me?* *Saul* answered, *Lord, who art thou?* The Answer was, *I am Jesus of Nazareth.* Will you *Fox* the Quaker say that this Jesus was within *Paul*, when he spake these Words, or without him? Sure you will not be so wicked to say Jesus was within *Paul*, whatever you think: And if you grant that Jesus was without him, then *Paul* received his Commission to preach from Jesus Christ, the only wise God, without him: For this same Jesus said to *Paul*, *Thou art a chosen Vessel, and thou shalt bear, or preach, my Name before the Gentiles.*

Now I ask, did *Paul* receive his Commission to preach the Gospel of Jesus Christ to the Gentiles, from Jesus Christ without him, or from Christ within him? Again, Who was that which spake to *Paul*, when he said, *My Grace is sufficient?* Was it not Jesus Christ? Was this Christ within *Paul* then? Was he not without *Paul* in that same Flesh and Bone he suffered Death in? This Flesh and Bone was spiritual after it rose again, but still it kept itself an entire Body to itself: And are you Quakers so void of Sense as to believe that the Body of Christ is in you, and so reveals Things to you? So you may see that the Apostle *Paul* received his Commission to preach from a Christ without him, and not from a Christ within him: And I received my Commission from Christ without me, and not from Christ within me. And *Fox* the Quaker saith I have manifested my Darknes: But this Power I have received from the Person of Christ without me, will be too hard for all the Quakers Christ within them in the World.

4. Muggleton, *Thou sayest the right Devil became Flesh, and the Soul is mortal; and thou speakest of thy Knowledge of the Lord, and the Scriptures.*

Fox his Words. Where do the Scriptures say that the right Devil became Flesh, and the Soul is mortal? For God breathed into Man the Breath of Life, through which he became a living Soul; and this Breath of Life, by which Man became a
living

living Soul, is this mortal? Is this thy Knowledge? Make this good by Scripture.

C H A P. V.

Sheweth how ignorant and dark the Quakers People are in the Knowledge of the right Devil, and of the Serpent's Seed.

I Have proved these two Things abundantly by Scripture in my other Writings, in *The Mortality of the Soul*, and *The Divine Looking-Glass*, and in *The Interpretation of the Eleventh of the Revelation*, and in *The Interpretation of the whole Book of the Revelation*; these several Books written by us, the Witnesses of the Spirit, hath clearly opened those two Points as much as any one Thing whatsoever: But I perceive this *Fox* hath seen none of our Books, not as to read them, but this Book only of the *Quaker's Neck broken*, which makes him so ignorant of the Scriptures, and of what we have written; also it proves my Words true, that the Quakers will not bestow a Penny in any of my Writings, but their own. But because some may see this Answer to *Fox*, that hath not seen the other Books afore-mentioned, I shall prove by the Scriptures again that the right Devil became Flesh, and the Soul of Man to be mortal.

First, I shall prove the Devil became Flesh. Let the Reader mind the Interpretation of Scripture. In the first Epistle of *John*, chap. 3. verse 8. it is thus written, *He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning.* Mark these Words, *The Devil sinneth from the Beginning*: I think there is no Man so wickedly ignorant to say that *Adam* was this Devil that sinneth from the Beginning, for *Adam* was never called a Devil, not throughout the Scriptures; for *Adam* is called the Father of Christ, and there is none will dare to say the Devil was the Father of Christ; which I shall open more clear hereafter: But then of Necessity there must be some other Devil in the Beginning, which all Men are ignorant of in these our Days, but this Commission of the Spirit only. Now this Devil that committet

mitteth Sin from the Beginning, must needs be that Serpent that was called *A Tree of Knowledge of Good and Evil*, this I declare was the Devil: Now this Devil became Flesh, and after he became Flesh, then the Devil committed Sin, and this was in the Beginning of the World ; for the Faith of the Scriptures goeth no further than the Beginning of the Creation of *Adam*. Now mind the twelfth Verse, that proves that *Cain* was the first Devil in Flesh. *John* exhorting the Believers *that they should love one another, which Commandment was from the Beginning, not as Cain, who was of that wicked one, and slew his Brother*. Here it is clear that *Cain* was none of *Adam's* Son ; for *Adam* was never counted a wicked one by any that writ Scripture ; so that *Cain's* Father was the Devil, that is, he was that Serpent-Angel that deceived *Eve*, and *Cain* was the Devil manifest in Flesh ; and that Act of Murder which *Cain* did when he slew his Brother *Abel*, is that Sin which the Devil committed from the Beginning ; for what the Devil did before he became Flesh, was not counted by *Moses*, the Prophets, and Apostles, to be Sin ; for Sin was not imputed to spiritual Bodies, but to natural Bodies only : For spiritual Bodies are either to receive the Fruit of Happiness, or the Punishment of what they do in the natural Body of Flesh.

Again, that I may give the Reader a further Proof of this, mind the Scripture saith there are two Seeds, the Seed of the Woman, and the Seed of the Serpent. Now God hath put Enmity between these two Seeds : Now I would fain know of *Fox* from whence this Seed of the Serpent came. If he shall say, it came from *Adam*, as most Quakers do, they blaspheme against God, that made *Adam* in his own Image and Likeness, both Spirit and Body, only *Adam* was earthly, and God was heavenly ; but *Adam* had but one Seed in his Creation, but as Men are generated they come to have two Seeds in them ; so that this Seed of the Serpent must needs be from the fallen Angel that deceived *Eve*, who was called *A Tree of Knowledge of Good and Evil* ; and this Seed of the Serpent that should be at Enmity with the Seed of the Woman, it is the Devil in Flesh ; for God owns the Seed of the Woman to be his own Seed, so that *Cain* was the Devil became Flesh, Blood, and Bone ; and that Seed of Reason in *Cain* being now

become mortal, which was immortal before *Eve* ate of the Tree of Knowledge of Good and Evil, it comes to commit Sin from the Beginning, and to generate and bring forth Millions of Devils of his own Seed and Nature, and so the Enmity of the two Seeds continues from Generation to Generation to the World's End.

For we read in Scripture, that *Cain* is the Father of all wicked Men and Women, and that wicked Men and Women are his Children, as the Reader may see in *Matthew*, how the Devil tempted Christ, that Devil that tempted Christ was a Man, yet called a *Devil*, as you may see *Deuteronomy* the sixth, and the sixteenth Verse, that the Jews that tempted God are called *Devils*; And when Christ answered the Devil, and said, *It is written, thou shalt not tempt the Lord thy God, but him only shalt thou serve*; so that rebellious Men are called the *Devil* that tempt God. And where was there ever given any other Law to any other Devil but to Man, to serve the Lord his God? So that may be clear to the Seed of Faith, that Man is a Devil, and that there is no other Devil that can, or doth tempt God, but Man.

Again, it is clear, that Men are the Children of the Devil: Now they cannot be Children of the Devil, except they be of his Seed, begotten of him; and this is clear by Scripture, as may be read, *John* viii. Verse 44. Christ saith to the Jews that were Men, who said they were *Abraham's* Children; and said they were God's Children; but Christ saith these Men were the Devil's Children: *Ye are*, saith he, *of your Father the Devil, and the Lusts of your Father you will do; he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him; when he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it.* Now mind, there never was no Liar, nor Murderer, but Man, and *Cain* being the first Murderer and Liar from the Beginning; for when *Cain* killed *Abel*, and lied unto God, and said, *Am I my Brother's Keeper?* this was the first Murder and Lie the Devil *Cain* committed upon Earth, after the Devil became Flesh; therefore called by the Spirit of Revelation of Faith, *A Murderer and a Liar from the Beginning*; for then the Devil in Flesh began to murder and lie, and so this Sin hath run in the Line of all his Posterity, from Generation to Generation; so that the Reader may

may see that Men are the Children of the Devil, and that the Devil their Father was a Man, even *Cain*. This is the true Meaning of the Scriptures, and from this *Cain* did *George Fox* come; and this *Cain* is his Father, this I know for a certain Truth.

And to stop the Mouth of that Objection which Quakers and all others do make, in that *Adam* knew his Wife *Eve*, and she conceived and bare *Cain*, and said, *I have gotten a Man from the Lord*: To this I say, she was with Child by the Angel before; but after *Adam* and she were put forth of the Garden, that was from the Presence of God, then it is said, *Adam knew his Wife, and she conceived and bare Cain, and she said he had received a Man from the Lord*, and yet that *Cain* was none of *Adam's* Begetting: For we never read in Scripture that ever *Adam* begot *Cain*, neither is *Adam* called *Cain's* Father; but she was with Child by that Serpent-Angel before *Adam* knew her; but he was but a Cloak to cover her Sin; as many adulterous Women have been with Child by other Men, that were not their Husbands, yet their Husbands have been a Cloak to cover their Shame, and the Child hath been counted her Husband's, which was nothing so. This many can experience if they would, and that many of the Quakers too, when they were Ranters, if not since; so that *Cain* was none of *Adam's* Begetting, though he knew his Wife *Eve*.

But some may say, Why did not *Moses* tell us these Things? To that I say, it was not made known to him, nor to no other, till now, but to the Witnesses of the Spirit only. The Condition of *Eve* was much like the Condition of *Mary* the Virgin, she was espoused to *Joseph* before she was with Child by the Holy Ghost; but *Joseph* never knew her before, nor after she was with Child by the Holy Ghost, till that Child Jesus was born; therefore Jesus is called *Emmanuel*, that is, *God with us*; that is, God was born of a Virgin. Also *Mary* is said to conceive with Child by the Holy Ghost, yet if *Joseph* had known *Mary* his espoused Wife, in the Interim of her Conception by the Holy Ghost, it is like that *Mary* would have said that she had received her Child Jesus from *Joseph* her Husband, for she could not tell which got it, if such a Thing should have been: But it was otherwise ordered with

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her than it was with *Eve* ; for *Adam* knew *Eve* as soon as the Angel had entered into her Womb, and then *Adam* knew his Wife after they were put forth from the Presence of God ; so that *Eve* did not know which she was with Child by, the Serpent-Angel, or her Husband *Adam* ; so that she might well say, *she had received a Man from the Lord* : But if *Eve* had not enticed her Husband to know her, that was, eating of the forbidden Fruit, she would have brought forth according to the Time of Life that very same Devil *Cain*, Flesh, Blood, and Bone, as she did, if *Adam* had never known her in that Time ; even as the Virgin *Mary* did the blessed Jesus, the God and Saviour of the Seed of *Adam*, with Flesh, Blood, and Bone ; so that the Reader may see clearly, that *Adam* was not *Cain's* Father, neither did he beget him, for *Cain* was the Devil became Flesh ; and this is the right Devil, and you *Fox* the Quaker are one of his Sons, begotten by him.

But to make it more clear that *Adam* was not *Cain's* Father : He could not be *Cain's* Father, and Christ's Father also. Now we find by the Scriptures that Christ doth own *Adam* to be his Father, and the Scriptures doth own *Cain* to be the right Devil, and the Father of all other Devils, as I have shewed before, and that *Adam* is called the *Father of Christ*, read *Luke* the Third, to the last Verse in the Genealogy, *Which was the Son of Enos, which was the Son of Seth, which was the Son of Adam, which was the Son of God* : So that God was *Adam's* Father, as he was God ; and *Adam* was Christ's Father, as he was Man ; therefore calls himself *The Son of Man*.

What do you Quakers think the Tree of Knowledge of Good and Evil was, and that Serpent that beguiled *Eve* ? Do you look upon it to be some Apple-tree, and the Serpent to be an ugly Snake ? and so this Snake crept up the Tree, and got an Apple in his Mouth, and the Woman took the Apple out of the Snake's Mouth, and so eat of it, and gave her Husband to eat, and so brought themselves into this Misery, and all Mankind ? Do you teach your Hearers this ? What is it you teach, that your Hearers are so ignorant of the Knowledge of the true God, and the right Devil, and of the Scriptures ? This is the Faith that other religious Men do believe concern-

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ing the Tree of Knowledge of Good and Evil, and of the Serpent : But you Quakers carries it in an Allegory, so that nothing can be made of it, neither one Way nor other. But all Professors of the Scriptures do own that the Tree of Life was Christ, and I suppose you Quakers do so too.

If you grant that the Tree of Life was Christ, then this Tree of Life could speak : Now if the Tree of Life did speak, why should not the Tree of Knowledge of Good and Evil speak also ? If Christ, the Tree of Life, because he gave Life to every Thing in Creation, so why pray not the Angel be called a Tree of Knowledge of Good and Evil ? Or a Serpent, which brought Death and Misery upon the whole Creation ?

And we read that the Serpent spake wise Words, who said to the Woman, *They should become as Gods, knowing Good and Evil*. Did ever any Snake, we call Serpents, speak such a Language ? Surely no. I marvel People are so unwilling to believe that the Tree of Knowledge of Good and Evil should be an Angel, and yet speak such God-like Wisdom, and hath brought such woful Misery upon all the Earth ! and very many Men and Women do eat of the same forbidden Fruit now, as *Adam* and *Eve* did then.

And as the Tree was pleasant to the Eye, and good to make one wise, is it not so now with lustful Men and Women ? Doth not their Fancy to one another seem pleasant to the Eye ? and acting together hath been pleasant to the Taste : This makes many to know Good and Evil by woful Experience, for this Sweetness of Sin is but for a Season ; for I have known many in my Days that have eaten of the forbidden Fruit, Men and Women both, that have wasted their Estates, which was good and comfortable to them ; but now the Want is evil to them ; they have spoiled their Bodies with Excess of Lust, they have made their good healthful Bodies rotten with the Pox, so that their good healthful Bodies are become evil and loathsome to their Friends ; and that which is worst of all, the eating of this forbidden Fruit, they have lost the Peace of Conscience, which was very good, and instead thereof, they have had an evil Conscience, as King *Saul*, *Cain*, and *Judas* had, always tormenting of them with Fear, Horror, and the Torments of Hell ; and thus Men and Women have known Good and Evil by eating of the forbidden Fruit of Lust. This

This many Ranters were guilty of to my Knowledge, neither is your Quakers People free ; for I know of those that have fallen to the Quakers, thinking to find Ease there, but they will find the Quakers Principle but a broken Reed. These Things concerning the Tree of Life, and Tree of Knowledge of Good and Evil, are opened more at large in *The Interpretation of the Eleventh of the Revelation*, so I shall conclude this Point.

2. I am to make good by Scripture that the Soul of Man is mortal. This is one of the easiest Points that is to prove by Scripture and Experience. These are the Words that *George Fox* doth ground the Immortality of the Soul upon, as followeth. Saith he, *For God breathed into Man the Breath of Life, through which he became a living Soul.* And then *George Fox* asketh, *Is this Breath of Life by which Man became a living Soul, mortal ?* And saith, *Is this thy Knowledge ?* as if it were impossible for me to answer, or to make good by Scripture.

C H A P. VI.

How the Soul of Man is mortal, and doth die, yet Fox thinks it impossible to prove by Scripture.

Ans. **T**HIS Point hath been proved by Scripture in all our Writings as aforesaid, and that Book of the *Mortality of the Soul*, the chief Subject it treats upon, is to prove the Soul mortal ; but all these Things will do *Fox* no good, nor convince him of his Ignorance in this Point. *Fox* had hard Luck that he could see none of these Writings, for nothing might have better informed him in these Things, but the Book of *The Quaker's Neck broken* only, that makes *Fox* so ignorant of all Things ; for that Book doth but name the Heads of these Things ; but in the other Writings aforesaid, they are more largely expounded. But to give a little further Answer to this Point here.

First, I shall prove that Breath of Life God breathed into *Adam* to be mortal, and doth die. Let the Reader mind, I do acknowledge that Breath of Life God breathed into *Adam*, which made him become a living Soul, it was immortal
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when it came from God, but it was breathed into an earthen Vessel; *Adam* being of the Earth, he was earthly, and so capable to be overcome by Temptation from a heavenly Body, *viz.* the Serpent-Angel: Now Christ being the Lord from Heaven, therefore he was not capable to be overcome by the Temptations of earthly Bodies, *viz.* the Serpent-Angel, his Seed in Mortality.

Mind also, this Breath of Life, which God breathed into *Adam*, wherein he became a living Soul, it was immortal so long as he stood in Obedience to God, and no Death could have touched him: But this I must tell the Reader; *Adam* could have had no other Heaven than this World, he being made of this Earth, he should never have gone higher, to the Place where God is, the holy Angels, and all spiritual Bodies are, there *Adam* should not have come.

But this I say, *Adam* should have been freed from all Sickness, Diseases, and Death, and should have lived a paradisaical Life of Peace upon this Earth for ever, if he had kept that State he was created in. I confess this was a State that I was always desirous to get into, and I did endeavour much after it, but could not attain unto it; but when the Revelation of Faith did arise in me, the Spirit of Faith, which I call the Spirit of Christ, or God, shewed me what the State of *Adam* was, in the State of Innocency, and the paradisaical Heaven, here upon this Earth; but when the Spirit shewed me the Form of God, Angels, and other Creatures, in a celestial State, in the celestial Heavens in all Glory, I thought then that this earthly Paradise, though it had been for ever, very inferior and below that which I am sure I shall possess.

But, to the Matter in Hand. I shall make it appear, that *Adam's* Soul did die, though it was the Breath of God made it live; yet, by disobeying the Command of God, this Life must die, as in *Gen. ii. 17. For in the Day that thou eatest thereof thou shalt surely die.* Is not this plain, that *Adam's* Soul did die, notwithstanding the Breath of Life God breathed into him? This became mortal and did die. If you, *Fox*, shall say the Soul departed from the Body, and the Body died; this is the Opinion of most People; but it is an ignorant, dark Opinion, contrary to Sense, Reason, or Faith; for if the Soul

slip out of the Body, or depart from it, that cannot be said to die, but to part one from another for a Season ; besides, the Body is a dead Lump, fit for no Use without a Soul. Also the Scripture saith, *The Soul that sins shall die*. The Scriptures doth not say, the Soul shall slip out of the Body that sins, but *shall die* : It is that which sins that must die ; and did you, Fox, ever know a Body commit Sin without a Soul ? If you did not, methinks you might be convinced of your Ignorance, and teach the People no more that Lie.

Where do you read in Scripture, that ever any Bodies were condemned to die ? We read in Scripture, in many Places, of Souls that shall die, and of Souls that shall be cut off from the Land of the Living ; but never of Bodies.

Again, it is said *that Christ poured out his Soul unto Death*. Will you, Fox, be so wicked to say that Christ did not die ? *He poured out his Soul unto Death* : Death took Christ's Soul into itself, that is, Death swallowed up his Soul. It is not said he gave his Body for a Ransom for Sin ; but *He gave his Soul a Ransom for Sin*. How should any Man be saved from eternal Death, if Christ's Soul did not die.

But I know the Quakers look for no Benefit from the Blood of Christ ; all their Happiness it must come from the Law written in their Hearts, that they call *the Light of Christ in them* ; for they know no other Christ, neither within them, nor without them : For this I say, they that cannot believe that their own Souls shall die, cannot believe that the Soul of Christ did die ; and so they can receive no Benefit by the Death of Christ.

The Reader may see the Nonsense in the Quakers Writings. Fox saith, *He doth believe in Christ, that suffered, rose again, and ascended* ; and yet Christ's Soul did not die, according to the Quakers Faith ; for if they do acknowledge that Christ's Soul did die, they must needs acknowledge their own Souls must die also ; and if Fox had believed the one, he would have believed the other, and never have put me to this Trouble, to answer that difficult Point, as Fox thinks, to prove from Scripture, that the Soul of Man is mortal. If there were no Scripture at all, Experience would prove that every Day, we see it with our Eyes.

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Also I would ask *Fox*, or any other, where the Soul of *Lazarus* was, those four Days his Body was in the Grave? I believe *Fox* will say it was in Heaven: To this I say, that *Lazarus's* Soul was in the Grave, where his Body was; his Soul was dead, else Christ did not raise him from the dead, if his Soul were not dead. Mind, if his Soul departed out of his Body, as most People imagine, and went to Heaven or Hell, then I say Christ would have called to Heaven, for his Soul to come down, and go into the Body again: If it should be so, then Christ did not raise the Dead, but brought two Friends together, that were separated one from the other.

This is the Quakers Faith, and many others besides; but the Faith of God's Elect doth stedfastly believe, that *Lazarus* his Soul was dead, and there in the Grave, and that by the Power of Christ's Words and Groans, they entered into that dead Soul in the Grave, and made it quick and live again.

Here you see, *Fox*, that the Soul of *Adam*, the first Man, did die; and also you may see, that the Soul of Christ did die, and that *Lazarus* his Soul was dead, and all Mens Souls else since, that are dead, because they were mortal. This the Scriptures prove as much, or more, than any one Thing whatsoever; and this is my Knowledge of Scripture.

And are you, *George Fox*, convinced yet that your Soul must die? For die you must, even two Deaths, a Death mortal, and a Death eternal; for you, that count it a Lie to say the Soul is mortal, and must die, you shall taste of two Deaths; but I shall taste but of one: This I know to be true, and you shall find my Words to be true also.

5. Muggleton, *thou sayest, thou accusest no Man of Sin, yet saith Fox, in a few Lines after, thou accusest the Quakers of Sin and Blasphemy.*

C H A P. VII.

How it was no Lie to accuse the Quakers of Sin and Blasphemy.

Ans. **Y**OU told a Lie, to say I accuse the Quakers of Sin and Blasphemy a few Lines after; for I do accuse the Quakers of Sin and Blasphemy against the Holy Ghost, a few Lines before. I said, I accuse no Man of Sin; but because you began to write against me backwards, you began at the last Side of my Book, and so answered this backward. I shall bear with that Lie, and look upon it as no heinous Crime in you; but if you had found such a Mistake in me, you would have triumphed, as if it had been the greatest Sin in me to tell such a Lie; you would have thought it worse than the Sin against the Holy Ghost, which you Quakers do commit.

But whoever reads that Book, may see that I have said nothing but Truth, in what I have written of the Quakers.

6. Page 5. *Fox* saith, *The Scriptures speak of the wicked One, and wicked Men; but where, saith he, doth the Scriptures speak of a right Devil?*

C H A P. VIII.

The right Devil proved.

Ans. **D**OTH the Scriptures speak of a wrong Devil? There must needs be either a right Devil or a wrong Devil, else the Scriptures would never have spoken so much of a Devil, if there had been no Devil at all: For you, *Fox*, neither declares what the right Devil is, nor what the wrong Devil is; so that no Man can tell where, nor what the Devil is.

It seems *Fox*, the Quaker, thinks it a hard Thing to prove by the Scriptures a right Devil: Do you not read in Scripture that *Cain* is called a Devil, *who was a Murderer and a Liar from the Beginning?* And the Devil was those Pharisees that disputed with Christ; the Devil was their Father, Christ said.
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And was not *Cain* their Father a right Devil? Is there any Sin committed, but it is the Devil commits it? As *John* saith, *He that committeth Sin is of the Devil*; and if he that commits Sin be of the Devil, then his Father that begat him must needs be a right Devil. Was not *Judas*, that betrayed his Lord, was not he a right Devil? Sure, if he had not been a right Devil, he would never have done that Wickedness: And you, *George Fox*, had not you been a right Devil, you would never have blasphemed against the Holy Spirit that sent me, as you have; but you being ignorant who was your Father, even *Cain*; you know not what yourself is, and that you are the Son of a right Devil, and so, in Process of Time, you yourself are become a right Devil; and you shall be recorded so by the Commission of the Spirit of Truth, to the World's End.

7. Page 7. *Fox* saith, *The Quakers do not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.*

C H A P. IX.

How the Quakers are mistaken in the Flesh and Bone of Christ.

Ans. **H**ERE People may see the Confusion of the Quakers Principles, who say Christ is in them, and yet *Fox* saith, the Quakers own the Flesh of Christ that suffered.

Here *Fox* saith, *The Quakers doth not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.* But this the Reader may mind, the Quakers do not believe that Christ's Flesh and Bone is now in the Heavens, tho' *Fox* doth not deny it, because the Scriptures are so full to prove the same. For if the Quakers should really believe it, their Principle of Christ within them would quickly fail and vanish: For I never knew none that would avouch that Christ's Flesh and Bone was in them, neither will any of the Quakers avouch that they do believe Christ to be a Person now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in; if they should do so, how then would all the Quakers do to get Christ within them? There could but one Quaker get Christ in him at a time, and when Christ comes out of one, he must go into another.

But the Quakers Christ is nothing else but an Allegory, and so *Fox* shews in his following Words: *For*, saith he, *we are Flesh of his Flesh, and Bone of his Bone*: So that Flesh and Bone of Christ that was reserved in the Heavens, which *Fox* doth not deny in the Words before, but in the latter Words, the Quakers Flesh and Bones are become Christ's Flesh and Bone; so that Christ hath no Flesh and Bone of his own, but what Flesh and Bone Christ hath of the Quakers. But I shall speak of this more in another Page; but the Reader may a little see *Fox* his allegorical Juggle.

8. Page 6. *Fox* calls me a lying Spirit, because I cursed some Quakers for the Sin against the Holy Ghost, and saith, *Christ* said, *Bless, and curse not, who is the Chief Judge*.

C H A P. X.

How God hath made the Witnesses of the Spirit Judge in his Stead.

Ans. **I** Do acknowledge that Christ is chief Judge both of Quick and Dead; but Christ hath chosen me to be chief Judge in his Stead here upon earth in spiritual Matters, and I had my Authority from Christ, the only God without me, and not from Christ within me; and by this Authority from Christ without me, who is now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in, only that Flesh and Bone is spiritualized and glorified, have I Power over you Quakers, and that Light of Christ within you also; and look what Judgment I have given upon you Quakers and others, it will surely come to pass upon you; neither can you, nor your Christ within you, deliver you from it.

And as for that Saying of Christ, who said to his Disciples, *Bless, and curse not*, this will not deliver you Quakers at all from what I have said. But for the Reader's Satisfaction, I shall open those Words of Christ more plain hereafter.

9. Page 7. *Fox* is very angry with me, because I say that *Cain* was not begotten of *Adam*, but was begotten by the Reprobate Angel; but I have sufficiently opened and proved this

this Thing by the Scripture before, so I shall say no more of it here.

10. Page 10. *Fox*, after he hath railed at me, because I say the Quakers Christ hath never a Body; and *Fox* knowing it to be true, thought he should bring himself into a Premunire, if he should deny Christ's Body without him, the Scriptures being so clear for it, *Fox* doth confess Christ hath a Body; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body; and as the Scripture saith, a Body hast thou prepared.*

C H A P. XI.

Sheweth that the Body of Christ's Flesh and Bone is distinct of itself, and not in the Quakers Bodies, neither are they Members of his Body.

Ans. **H**ERE *Fox* shews himself a meer Juggler, for he confesses Christ hath a Body, but never confesses that this Body of Christ is at a Distance from the Quakers, neither doth *Fox* acknowledge that Christ's Body is in a distinct Place by himself; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body, as the Scriptures saith, a Body hast thou prepared me.*

Mind: *Fox* doth not say, that which descended was a Body, nor that which ascended neither; for *Fox* his meaning is mystical, and so he thinks the Quakers are Flesh of Christ's Flesh, and Bone of Christ's Bone, of Christ's mystical Body, as they conceive; so *Fox* owns Christ to have a mystical Body, and so the Quakers comes, as they say, to be Bone of his Bone, and Flesh of his Flesh; and so that Body, which was prepared for Christ, the Quakers believe their Flesh and Bones is that Body which the Spirit of Christ doth dwell in, and that is that Body the Scriptures saith is prepared.

So that the Quakers do deny that Christ hath a Body of Flesh and Bone distinct of his own, at a Distance from them; for if they should acknowledge, as I said in *The Quakers Neck broken*, that Christ hath the same Flesh and Bone that suffered, still distinct of himself, though glorified Flesh and Bone, yet
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it is a distinct Thing of itself, even the Person of a Man, and cannot, nor is not within any Man whatsoever; I say, if the Quakers should own this indeed, their Principle of Christ within them would vanish like Smoke.

For this Flesh and Bone of Christ his own Person, was that Body prepared for the God-head Life to dwell in, as the Prophet speaks, and that which the Apostle saith, *the Fulness of the God-head dwelt bodily in Christ*: And this Flesh and Bone of Christ was that Body prepared for the God-head to dwell in.

Now will any Man be so senseless to think this Body of Christ to be within a Man? For he that can get Christ's Body of Flesh and Bone into him, he will get the Fulness of the God-head also into him; so that he that can do this will be a God, and not a Man: So that I have told no Lie, but Truth, when I said the Quakers Christ hath never a Body, for which *Fox* is very angry with me, and calls me Liar.

Yet let the Reader but mind *Fox* his Words, when he doth seem to own a Body of Christ, his Words, are so dubious, and so dark, that none but the Spirit of Truth could find out the Cheat of these Quakers: What could any Man, that hath not the true Knowledge of the true God, and the right Devil, and the Knowledge of the Scriptures, say to these Things, this allegorical Cheat and Deceit, it being so couched under the Words of the Scriptures? For this is to be minded by the Reader, that the Quakers never gives no Interpretation of Scriptures, neither in Writings nor Speakings. This *Fox* hath spoken of several Places of Scripture, to prove me a Liar, but hath given the Interpretation of none.

Only he hath named the Words, and railed against me, and so he hath left the Scriptures, and the Apostles Words, and me together, to dispute out the Quakers Principle of Christ within them. And because *Fox* hath not opened those Scriptures he quotes to prove Christ within, and that the Quakers are of Christ's Body, I shall unfold those Places of Scriptures which the Quakers ground upon.

Col. i. 27. It is thus written, *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory.* This is
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one of the Quakers chief Scriptures to prove Christ within them. So *Rom. viii. 10. If Christ be in you, the Body is dead because of Sin.* So *2 Cor. xiii. 5. Examine yourselves whether you be in the Faith, approve yourselves how that Christ is in you, except ye be Reprobates.* So *Galatians ii. 20. I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

These are the chiefest Places of Scripture the Quakers have to prove that Christ is in them. Let the Reader mind the Interpretation as followeth, and you may see that the Quakers are mistaken both in the Thing itself, and in the Person and Persons to whom these Words were spoken. First, the Person that spake these Words, it was *Paul*, who had a Commission to preach Christ unto the Gentiles, and this Commission to preach Christ was from Christ without him, as I shewed before; and the Persons he directs these Speeches or Words unto, they were to such Men and Women that did seem to receive *Paul's* Doctrine, and doubtless many of them did truly believe that Christ, which suffered, rise again, and was ascended up to Heaven, according to the Preaching of *Paul*, and the rest of the Apostles, was the Christ, the Saviour of the World; and that this Christ was without them in his Person, though by Faith Christ may be said to dwell or be in a Man.

Also *Paul*, and these Believers he preached unto, did believe the Blood of Christ, which was poured out unto Death, that the believing of this would purge their Consciences from dead Works, to serve the Living God; for *Paul* expresseth as much in the same Verse: *For, saith he, I live by the Faith of the Son of God, who loved me, and gave himself for me.* So that it may be clear to those that have any true Faith in them, that *Paul*, and the rest of the Believers, had Christ in them no otherwise than by Faith in the Death, Resurrection and Ascension of that Christ without them; and so Christ dwells in true Believers Hearts by Faith, according to that Saying, *Eph. iii. 20. That Christ may dwell in your Hearts by Faith.* And so, when Men have true Faith in Christ's Death, Resurrection and Ascension without them, they may be said to have Christ in them. the Hope of Glory; for the Faith of Christ, or Faith in Christ without them,

them, gives Hope to the Mind, that they shall behold that Glory Christ without them is in ; and so by Faith a Man comes to know that he is no Reprobate.

For a Man that hath true Faith in Christ without him, may be said to know that Christ is in him, and that he is no Reprobate : And this is that great Mystery, Christ in you, the Hope of Glory ; for it is a great Mystery to understand God manifest in Flesh, and to become very Man, in one single Person, even the Man Christ Jesus, and he to die, rise again, and ascend from whence he came ; this is a great Mystery indeed, and few can comprehend it ; but Faith doth see it, and understand it, and where-ever it is truly believed, that Man may be said to have Christ in him, the Hope of Glory, and to know that he is no Reprobate, because the Seed of Faith, which is Christ's Seed is in him, and that Seed acts itself forth to lay hold of that Person of Christ without him, and so gives Assurance of everlasting Life in a Man ; and so Christ may be said to be in a Man.

For the Seed is counted sometimes for the Thing itself ; so that if a Man doth not really know in himself that he hath the Seed of Christ in him, and that is known by actual beliving him that is sent, that Man is a Reprobate to himself, and hath not the Hope of Glory in him ; and so Christ is not in his Heart by Faith. This is the true Interpretation of those Scriptures, and of the Apostle's Mind.

C H A P. XII.

Sheweth by Scripture how Christ dwelleth in his Saints, and how it may be said they are Flesh of his Flesh, and Bone of his Bone.

2. **I** Shall open the Quakers Cheat concerning their Bodies being Flesh of Christ's Flesh, and Bone of his Bone, and those Scriptures interpreted they ground that Conceit upon. First, *Rom. xii. 5. Paul saith, So we being many, are one Body in Christ. So 1 Cor. xii. 12. For as the Body is one, and hath many Members of that one Body, so also is Christ. So Eph. v. 30. For we are Members of his Body, of his Flesh, and of his Bone. So Col. i. 21. And you that were sometimes alienated, and Enemies in your mind by wicked Works, yet now hath he reconciled*

reconciled in the Body of his Flesh, through Death. These be the chief places of Scriptures the Quakers do prove themselves to be Flesh of Christ's Flesh, and Bone of his Bone; and for want of explaining these Words, making no Distinction, they cheat many ignorant People of the Peace of their Minds, and of the Knowledge of the true Body of Christ without them.

Let the Reader but mind the Words of *Paul* before, and they may easily see that *Paul's* Mind was quite contrary to the Quakers; for the Apostle speaks of Believers being Christ's Body, and Members of Christ's Body, no otherwise than he did of Christ's being within the Saints, as I said before; that is, by the Union the Saints have with Christ by Faith in the true Preachers of the Gospel, they come to be Members of Christ's Body, and so called the Body of Christ the Head, as you may see, *Rom. xii. 5.* and *1 Cor. xii. 12.* and *Eph. 5. 30.* and *Col. i. 21.* These Places all prove that the Saints, being true Believers, are counted the Members and Body of Christ, in Respect of that Union they have with Christ, by Faith in his Death, Resurrection, and Ascension, knowing that Christ's Body lives for ever, and that his Blood hath redeemed their Souls from eternal Death; and knowing he is ascended to possess a personal Glory, and to prepare Mansions of personal Glory for his Saints; and those that are truly united to him by Faith, may be said by *Paul* to be Members of Christ's Body, and to be Christ's Body; but this Body is but by the Union of Faith in Christ, and by the Way of Comparison; for this Body hath never a Head; but the whole Body and Person of Christ without the Saints, is the Head of this Body; so that if Christ had never a Body of his own, but the Saints Bodies, as the Quakers do vainly imagine, he would be but a sad Christ. And because you may see that the Apostle did mean no otherwise than I have said: *For, saith he, in Rom. xii. 4, 5. as we have many Members in one Body, and all Members have not the same Office, so, saith he, we being many, are one Body in Christ, and every one Members one of another.*

So that all true Believers, though some be Prophets, Apostles, or any other Gifts of the Spirit that any Man hath, it is given for the Good of others, who are Members of the same Faith with him; and so all that are Partakers of the same Faith

with him, if they be ever so many, they all make up but one Body of Christ, even as all the Members of a Man's Body makes up but one Body.

But all this while these Members that makes up one Body, what will this Body signify without a Head? Now those natural Members that makes up a natural Body, what will this Body signify, if it hath never a Head? So it is with true Believers; if there were never a Head of this Body of Faith without Men, even Christ Jesus, where then should the Motions and Acts of Faith in a Man repair, to have Union and Communion with their Head Christ Jesus? Must they go into themselves, to find Christ their Head there? Surely, no; but the Motions and Acts of Faith that doth arise from the Seed of Faith, which is the Seed of Christ, in every true Believer, whereby he comes to have Union with Christ their Head, and so he is made a Member of Christ; and so all the Believers that have been from the Beginning, and shall truly believe, to the latter End of the World, they make up but one Body of Christ, and this Body is called Christ's Body; but by Virtue of Union of Faith, and not by Christ's being essentially in Men, as the Quakers do vainly imagine. The Apostle sufficiently clears this Thing in those Places afore-mentioned, so that I need speak no more of it here.

But I shall give the Reader to understand the Difference between that Body, that is called a Body by Union, and that Body that is so in itself; as for Example: A Woman is said to be Flesh of her Husband's Flesh, and Bone of his Bone, as *Adam* said concerning *Eve* his Wife. So *Eph. v. 31. For this Cause shall a Man leave his Father and Mother, and shall be joined to his Wife, and they two shall be one Flesh.* Here the Reader may see that a Man and his Wife are made one Flesh, by Virtue of Union and Institution: Now they are not really one Flesh, but they are made one Flesh by Union and Institution, as aforesaid: For when a Man lieth with a Harlot, he makes himself a Member of a Harlot, by that Union; and so the Harlot is made one Flesh with this Man. Now this Man is none of her Flesh, nor she his, not really so; for some Men do abhor it should be so; yet, by Union with a Harlot, many Times Men come to be Flesh of her Flesh, and so are
become

become diseased with her Disease, even with the Pox; so that these are become double Flesh of one another's Flesh, by that Union they had with each other. These Things I have known by Ranters and others.

Now mind the Distinction: A Child that a Man begets of his Wife is more Flesh of his Flesh, and Bone of his Bone, than his Wife is: Why? Because the Child is indeed Flesh of his Flesh, and Bone of his Bone; because Children came out of the Man's Loins, as the twelve Patriarchs came forth of *Jacob's* Loins: Now these were really Flesh of his Flesh, and Bone of his Bone, naturally so, and not by Union; as a Man and his Wife, that were two, are by Union made one Flesh.

So likewise the Scriptures speaks of two Sorts of Bodies; as that in *1 Cor. xv. 44.* *There is a natural Body, and a spiritual Body*, a celestial Body, and a terrestrial Body: Now these Bodies cannot go one into another, but mortal Bodies may be made spiritual Bodies, and spiritual Bodies may be made mortal Bodies, by the Power of the Creator, as it were by the Serpent-Angel; he was a spiritual Body, when he deceived *Eve*; but when he was made mortal, he was called cursed *Cain*: So the Lord from Heaven was a spiritual Body before he over-shadowed the Virgin *Mary*; but afterwards this spiritual Body was a pure mortal Body, and that mortal Body was called a blessed *Jesus*. This is the great Mystery to the World, and this Jesus is that God that prepared a pure mortal Body for himself, that he might be capable to be put to Death in this Body, to redeem the lost Seed of *Adam*; and this is that Body, I say, is not in the Quakers, neither are the Quakers of Christ's Body by Union, nor Flesh of his Flesh, nor Bone of his Bone, not by Union; and those Believers were, the Apostle writ unto; for the Apostle was chosen of Christ without him, and had a Commission to preach Christ to others; and those that did believe his Commission were one in Faith with him; and so they, by Faith, might know that Christ was in them, except they were Reprobates, that is, except they were unbelieving; for if they had Faith in the true Christ, which he had taught them, then Christ did dwell in their Hearts by Faith, and they should know, by Faith in

themselves, that they were not Reprobates ; and by the Union they should have with Christ by Faith, they should become Members of Christ ; yea, they should be counted Flesh of his Flesh, and Bone of his Bone. This is the true Meaning of the Scriptures.

But the Speakers of the Quakers have no Commission from Christ to preach, as the Apostles had, neither have the Believers of the Quakers any true Faith in Christ's Person, or Body, without them ; and so the Speakers and Hearers are both in the State of Reprobation, neither doth Christ dwell in their Hearts by Faith ; for true Faith they have none, but the Faith of Devils : And that which they call the *Light of Christ in them*, is nothing else but the Light of the Law written in their Hearts, for true Faith in Christ's Person they have none ; so they call the Light of the Law in them, the Light of Christ, because the Law convinces them of Sin.

Now this Law written in the Quakers Hearts, is the Light of Christ's Creation, and this Light of the Law that Christ hath written in the Heart of Man, it is written in the Heart of every Devil, and so in the Heart of the Speakers of the Quakers, and they teach their Disciples to hearken to the Light within them, and saith Christ is in them. But this is no saving Light, neither is Christ within them, neither are the Quakers Members of Christ's Body, nor Bone of his Bone, nor Flesh of his Flesh ; for they have no Faith in his Person without them ; so that *Fox* his Cheat and Deceit is made manifest by the Scriptures being interpreted.

11. Page 11. *Fox* is very angry with me for saying, Reason is the Devil ; And yet, saith he, *thou givest a Reason for what thou doest* : And because I give a Reason of my Doings, therefore, saith he, *I am judged out of my own Mouth, to be the Devil Reason.*

C H A P. XIII.

How Fox is proved a Devil, because he cannot give a Reason that he is no Reprobate.

Ans. **H**ERE Fox the Quaker hath shewed himself an ignorant Devil, that cannot give a Reason of the Hope that is in him; but for Fear he should be counted a Devil, takes up other Men's Words, and the Scriptures must give a Reason for Fox, how that he is no Reprobate, because the Scriptures saith to Believers in that Time, *Know ye not that Christ is in you, except ye be Reprobates? And be ready to render a Reason of the Hope within you:* But Fox himself hath no Knowledge but that he is a Reprobate; but I perfectly know that Fox is a Reprobate, and I can give a Reason why he should, and will be damned to Eternity, though Fox can give no Reason for it. What would Fox have done if he had not had other Men's Words to prove Christ within, and to give a Reason of the Hope they had in Christ; for Fox hath no Interest in the Scriptures. But I shall open this Point something more hereafter, where he speaketh of Reason, in the 19th Page of his Pamphlet.

12. Page 11. *And Muggleton saith, he rejoiceth in his Cursings, and them that he doth curse and sentence, shall never see any other God, or Judge.*

But, saith Fox, how now Muggleton, art thou become God, and Judge? Must not all appear before the Judgment-seat of Christ, to have their Sentence and Reward from him, whether they have done Good or Evil?

C H A P. XIV.

An Explanation how George Fox and other Quakers may be said to appear before the Judgement-seat of Chr:st.

Ans. **D**O you *Fox*, and the Speakers of the Quakers, indeed believe that you shall appear before the Judgment-seat of Christ, to receive the Reward of Deeds done in your Bodies, whether good or evil? If you do, I shall say this unto you, that when you do appear before the Judgment-seat of Christ, *John Reeve* and myself shall be there also, and look what Sentence and Judgment we have given upon you and others here upon Earth, the same Sentence will Christ give when you appear before his Judgment-seat; and look what Blasphemy against the Holy Spirit you have committed in this natural Body you now have, you shall have the Punishment of that Blasphemy against the Holy Ghost that sent us, punished in that spiritual dark Body you shall have, when Christ doth raise you again; and then you shall know that you did appear before the Judgment-seat of Christ, when you appeared to resist the Holy Ghost in us the Witnesses of the Spirit; and look what Judgment and Sentence we the Witnesses of the Spirit have given you here in this World, the same Judgment and Sentence shall be upon you in the World to come, even to Eternity. And when you *Fox* appeared before us, to resist the Holy Ghost in us, then did you appear before the Judgment-seat of Christ; and look what Judgment I have given you and others, it may be said to be the Judgment and Sentence of Christ, and that you appear before the Judgment-seat of Christ.

As it is in all Courts of natural Justice, when Men are condemned by the Judge for the Breach of the Law, doth not such an one appear before the Judgment-seat of the King? What are all Courts of Justice, but the Judgment-seat of the King? And whosoever is justified or condemned by the Judges of these Courts, they may be said to be justified, or acquitted; or judged, or condemned before the Judgment-seat of the King.

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In like Manner it is with the Judgment-seat of Christ, Christ is the chief Judge and King of Heaven and Earth, yet he hath given Power to his Prophets, Apostles, and Witnesses of the Spirit, to be Embassadors and Judges in his Stead, as it is with earthly Kings; so that who ever appears before the true Embassadors of Christ, they do appear before the Judgment-seat of Christ; and look what Judgment the Embassadors, who are Judges, do give upon a Man; if justified, then Christ justifies; if condemned, then condemned, and there is no appealing to any other; so that you *Fox*, you have appeared before the Judgment-seat of Christ already, and have received your Judgment and Sentence already, but the Execution of it is not yet come; and when you appear before the Judgment-seat of Christ as you mean, and I shall be there also, and look what Sentence I have passed upon you and others here, the same shall I pass upon you. When Christ, which is my Life, doth appear, then shall I appear with him in Glory, and shall sit upon a Throne of Glory, and shall judge you wicked Despisers of a personal God, with the same Sentence of eternal Damnation, as I did when I was here in Mortality; and then shall you *Fox* know, to your endless Misery, that God gave Power to a mortal Man like yourself, to give Judgment and Sentence of eternal Damnation upon you, though you despise and scorn that a mortal Man should give Sentence upon you Speakers of the Quakers and others; but you shall find the Sentence of a mortal Man as really true upon you, as if the immortal God himself had passed it upon you. But the Reader may find this more largely opened in *The Quakers Neck broken*.

But to make it appear more plain to the Reader, that the Judgment-seat of Christ is in this World, as well as hereafter, and that all Prophets, Apostles, and true Messengers and Ministers of Christ, if they be chosen by him, they are Judges, and those that do appear before them, or any of them, they may be said to appear before the Judgment seat of Christ, and look what Judgment Christ's Judges, which he hath chosen, and given them a Commission, doth give Sentence either of Justification or Condemnation, they received this Sentence before the Judgment-seat of Christ, because these
Judges

Judges are chosen by him, as it is with other Judges in the temporal, as aforefaid.

This I shall make more appear by Scripture, as *Matt. xix. 29.* where Christ saith to his twelve Apostles, *You*, saith he, *shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Now let the Reader mind: These twelve Apostles had the Keys of Heaven and Hell given them here, and they had Power to remit Sins, and to retain Men's Sins; that is, they had Power to forgive Sins, and Power to retain Sins; that is, they had Power to justify that Man or Woman that believed their Doctrine, and they had Power to condemn those that despised, and did not believe their Doctrine: Now these People so justified and condemned by these Apostles and true Preachers, they did appear before the Judgment-seat of Christ, for they were appointed Judges in his Stead; and that the Reader may understand how these Apostles should judge the twelve Tribes of *Israel*, I declare unto you thus.

That these Twelve hath their Commission from Christ to preach the Gospel of Christ, unto the twelve Tribes of *Israel*, though many Gentiles believed also, yet *Paul* was chiefly sent unto the Gentiles, and chosen of Christ, to preach him unto the Gentiles; but the other twelve Apostles, their Message was chiefly to preach Christ unto the twelve Tribes of *Israel*, which were the Jews in their Time, and as many of those Jews as did believe in these twelve Apostles Doctrine, concerning Christ's Death, Resurrection, and Ascension, and other Things belonging thereunto, which they preached, I say, the Apostles had Power to give Sentence of Blessedness upon those which did truly believe their Doctrine, and that their Sins were forgiven them, and so they came to be justified in their own Consciences, justified before God, and so had Peace with God.

So on the contrary, those that did not believe the Apostles Message, but rather despised it, spoke evil of it, and persecuted it, calling it Blasphemy, Heresy, Deceit, and Lies, which many of those Jews did, the Apostles had Power to pronounce and condemn those unbelieving Jews, who despised and spake evil of the Doctrine of Christ: Also they had Power to retain their Sins, so that God should never forgive them,

them, so that they should never be forgiven in the Conscience, nor forgiven of God: So that these twelve Apostles doth judge the twelve Tribes of *Israel* here in this World; some they have judged eternally happy, because they believed their Report; others they judged eternally damned for their Unbelief and Despisings, as aforesaid; so that the Apostles did judge the twelve Tribes of *Israel* in their Time, as aforesaid; and this Judgment of theirs is the Judgment-seat of Christ, and these twelve Tribes were before the Judgment-seat of Christ so long as the Apostles Commission lasted, which was a Matter of three hundred and fifty Years after Christ's Death: So that these twelve Apostles may be said to judge the twelve Tribes of *Israel* here in this Life, by their Doctrine of Christ.

Also it may be said that the twelve Tribes of *Israel* did appear before the Judgment-seat of Christ, for many of them were justified by Faith in Christ, and many were condemned by Unbelief in Christ; so that every one had the Sentence in themselves by the Apostles judging, whether happy or unhappy; and for this faithful Service the twelve Apostles have done in this Life, in judging according to their Commission, they shall sit upon twelve Thrones of Glory in the Resurrection, and shall give the same Judgment upon the twelve Tribes there, as they did here: That is, they will justify the same Sentence of Salvation and Damnation upon the twelve Tribes of *Israel*, as they gave here in Mortality; they will justify the same before Christ their King, when they do sit upon twelve Thrones of immortal Glory; and many that believed them here, shall see them in that Glory; and many that were condemned here, shall see in their own Consciences that their Sentence was true, even as the rich Man did that was in Hell.

C H A P. XV.

A further Interpretation concerning the Judgment-seat of Christ.

SO likewise *Moses* and the Prophets were Judges, and did judge those that believed their Report to be happy; and those which did not, unhappy; as you may see *John* v. 25. In that Chapter the Jews do upbraid Christ, as if he did accuse the Jews worthy of Condemnation, for not believing in him; But, saith Christ, *do not you think that I will accuse you to the Father, there is one, saith he, that accuseth you, even Moses, in whom you trust; for, saith he, had you believed Moses, you would have believed me, for he wrote of me.* The Meaning is this, That seeing their Fathers did not believe *Moses*, neither obeyed they him, but murmured against him, and tempted God at the Waters of *Meribah*, and at several other Times, whereby their Carcases fell in the Wilderness, by their provoking the Lord to Anger, in murmuring against *Moses* and *Aaron*; and these Jews in Christ's Time being the Children of those that tempted God, when they tempted *Moses*, they being Devils that tempted *Moses*, yet he being dead, these their Children put their Trust in his Writings, and condemns their own Fathers, saying, *Had we lived and seen those Things, and great Wonders our Fathers saw Moses and the Prophets did, we would never have murmured against Moses, nor have persecuted the Prophets, as our Fathers did:* But when the greatest Wonder of all that ever God did for the Satisfaction of Man's Mind, was done upon Earth, that is, God manifest in Flesh, the God and Saviour of the World become very Man, so that Men might talk with God in Flesh, as a Man talketh with his Friend.

Even that Prophet that should be raised up like unto *Moses*, whom *Moses* advised the Generations to come to hear him, and all the Prophets foretold of him, yet when he was come, these Jews did not believe him no more than their Fathers did believe *Moses*, but they tempted him as their Fathers tempted *Moses*: Neither did Christ accuse, nor judge these Jews, nor their Fathers for Unbelief, but leaves them to *Moses* in whom they

they trusted ; so that *Moses* and the Prophets shall be the Judges of all those that put their Trust in their Writings ; and whoever did, or doth truly believe their Writings concerning Christ to come, or truly believe when he was come, they are all justified, and shall be saved by the Writings of *Moses* and the Prophets.

So on the contrary, all those Jews that read *Moses's* Writings, and the Prophets, and professed Obedience unto them, yet did not truly believe them, but rather despised and persecuted those that foretold of a Christ the Saviour ; and the Children of those Jews persecuted the Saviour himself : These, I say, are all to be accused and judged by *Moses* and the Prophets, for they made a Profession of their Writings, but understood, nor believed nothing of them ; so these Jews have appeared before the Judgment-seat of Christ, and they will have no other Accuser or Judge but *Moses*, in whose Letter Men put their Trust : So that *Moses* will be always speaking in the Conscience, as the Blood of *Abel* did in *Cain's* Conscience, Fear and Horror : And this is the Judgment-seat of Christ, that these Men afore said shall, and hath appeared before ; for *Moses* and the Prophets were Judges in Christ's Stead.

So that all commissioned Men, whom God hath chosen to reveal the Mysteries of the Kingdom of Heaven to Mankind, they are all Judges, and are in Christ's Stead, and what Judgment they give in spiritual Matters, Christ doth own as his own Judgment ; so that whoever is judged by any of these Judges, they may be said to be judged, whether it be the Sentence of Justification, or Sentence of Condemnation, to Eternity ; and that they received this Sentence before the Judgment-seat of Christ.

Also these Judges shall sit upon Thrones of immortal Glory, in the celestial Heavens, being faithful here upon Earth ; as *Moses* was in his House, that was in his Commission of the Law, and the Apostles in the Gospel, and we the Witnesses of the Spirit, according to the Tenor of our Commission, have been faithful also ; so that *Moses*, the Prophets, and Apostles, and we the Witnesses of the Spirit, shall sit upon Thrones of Glory as Judges in the Presence of Christ, our

God, our King, and our Redeemer, in the highest Heavens. So much concerning the Judgment-seat of Christ.

13. The same Page *Muggleton* saith, Because he hath passed Sentence upon the Quakers, they shall never grow to have more Experience in Visions, and Revelations, but shall wither.

Here, saith Fox, are more of Muggleton's Lies, for, saith he, the Truth spreads, yea, and will spread, over the whole World, more and more.

C H A P. XVI.

How the Sentence and Curse have subdued those Witchcraft-fits in the Quakers.

Ans. **I** Do know and affirm, that those Speakers of the Quakers, and others whom I have passed the Sentence of eternal Damnation upon, that they have not, nor do grow in any Experience nor Revelation, since the Sentence of Damnation was passed on them, as Experience doth plainly manifest, and many will witness unto it. And as for *Fox* himself, what Experience and new Revelation of Scripture have you had since you were damned a Matter of fourteen Years ago? Have you published any other Things but what you did at the first? No, not so much as you did at the first; for then it was your Principle of Zeal to fall into Witchcraft-fits, supposing it was the Spirit of Christ that moved you to foam at the Mouth, and sigh, and groan, and swell with Spiritual Witchcraft, and howl and groan as if Hell were like to burst in you; and perhaps a while after your Spirit would break forth into a many non-sensical Words, as if the Devil had broke forth out of Hell. Was not this your Practice? And were not these the most eminent Quakers counted amongst you, who had those Witchcraft-fits? For the Quakers Revelation doth arise in them only when the Witchcraft-fit is upon them; nay, I have known some that have followed the Quakers, desiring to be of them, and earnestly desiring in their Meetings to have those Fits as other Quakers had; for they thought such Persons, who had those Witchcraft-fits, to be much in the Favour of God, and that those

those Fits had been wrought by the Spirit of Christ, and that he had revealed great Things unto them ; and because the Parties aforesaid could not produce those Fits in themselves, as they saw others have, notwithstanding their melancholy Life, their framing their outward Apparel, and observing every Motion in the Mind, according to the Quakers Doctrine, they left no Stone unturned, nor no Endeavour neglected, in the Quakers Way, that they might attain those Witchcraft-fits, but could not attain them, do what they could : They got the Quakers Language of *Thee* and *Thou*, but could not attain the Fits ; neither would some of those Quakers own one of these Persons, because she had not such Fits as they had, so she was forc'd to leave them. And the Cause why these Persons aforesaid could have no such Fits, it was because they had talked with me before they fell to the Quakers Principles, so that no Witchcraft-fit could be produced in them, though their Endeavours were great.

Also I have drove the Witchcraft-power out of Quakers that have been strongly possesst, so that they have never had Fit more. And as for you, *Fox*, have you ever had any Witchcraft-fit since you are damned ? Did you ever fall into a Swoon, and lye as one dumb ? And hath the Spirit of Reason, the Devil, which you call the Light of Christ in you, I ask, hath he revealed any Mysteries of the Scriptures in the Time of your Fit, since you are damned, fourteen Years ago ? Is your Revelation of Reason to be seen in Writing, yea or nay.

Again, hath *Samuel Hooton*, *William Smith*, *Edward Bourn*, *Richard Farnesworth*, and many others that were damned of late Years, have they had any Witchcraft-fits since ? Or any new Revelation ? If they have, let them be brought forth to the Light. Do you *George Fox* know any Quaker that I have passed the Sentence upon, that can produce a Witchcraft-fit afterwards ? If no Fit can be produced as formerly, then I say no true Revelation nor Experience can arise in the Quakers Hearts : Nay, this Sentence, it puts a Stop to the Revelation of Reason also, else why should Quakers fall so, as you do, from your first Principle ? For you are not like the People you were sixteen Years ago, there were few Quakers then but they had Witchcraft-fits, but now of late, I do not hear of any Quaker
that

that hath any Fits, no, not so much as to buz or hum before the Fit comes. But if you *Fox* doth know any of you Quakers that have any of those Witchcraft-fits as formerly, bring them to me, or let me hear of it, and I shall cast out that Devil which causeth those Fits, so that they shall never have more, but shall be sensible and in their right Mind. So *Fox*, you shall find my Words to be Truth, and no Lie, that the Quakers, after the Sentence is past upon them, shall never grow to have more Experience in Visions and Revelations, but shall wither. Do not you, *Fox*, find this to be true? If you do not, others will witness unto it to be true.

But you say, *The Truth spreads* : I know the Truth spreads, but not the Quakers Witchcraft-fits, which produced Visions, Apparitions, and Revelations, which the Quakers thought had been produced by the Spirit of Christ, but they were produced by the Spirit of Reason the Devil, in themselves ; and these Fits, Visions, Apparitions, and Revelations in the Quakers, are greatly withered away of late, by that Sentence I have passed upon the Speakers of the Quakers, and others of that Opinion, so that those Fits of theirs makes most People ashamed to own them, which formerly People thought them the most knowingest that was possessed with a Witchcraft-fit ; so that it is plain and clear, and many that were Lovers of the Quakers Way of Worship that can, and will witness, that their Experience in Visions and Revelation are withered, and come to nothing.

But *Fox* thinks because a many ignorant People comes to hear the Quakers speak their Ninny-nonies over and over again, therefore the Truth, as he calls it, spreads, but when it was at the best, it was but a Lie that spreads ; indeed a Lye will spread very fast, but Truth spreads very slowly ; for Truth was ten Years in the World, and there was not much above forty Persons that owned it ; but the Quakers at that Time had many Thousands that were Quakers, as was expressed by those five damned Quakers in *Eastcheap*, mentioned in that Book called *The Quakers Neck broken*.

14. Page 14. *Muggleton* saith, He could never find any Quaker that would own God to be a Person in Form of a Man, which shews the Quakers Darknes.

Here,

Here, saith Fox, Muggleton hath shewed his Ignorance of the Scriptures ; for, saith he, the Scriptures saith, That God is a Spirit : And Christ saith, that a Spirit hath not Flesh and Bone as I have. And, saith Fox, God fills Heaven and Earth ; and herein, saith he, thou hast shewed thy Ignorance and Darknes.

C H A P. XVII.

How Spirits cannot assume what Shapes they please, neither can there appear any Spirit without a Body.

Ans. **T**O this I shall make it appear to the Reader, that my Words are Truth, and that *Fox* hath shewed his Ignorance and Darknes, both of God's filling Heaven and Earth, and that *Fox* nor the Quakers doth not believe that Christ hath Flesh and Bone of his own distinct of himself, and that this Flesh and Bone of Christ is now in Heaven above the Sars.

Let the Reader mind the Words of Christ : His Disciples supposed they had seen a Spirit, these Disciples were ignorant at that Time as most People, thinking that Spirits might walk without Bodies, or that Spirits might assume Bodies, and appear to Men : This ignorant Opinion was in the Disciples of Christ, before they were endued with Power from on high, and this is the general Opinion of all Men, but those that have a Commission from God ; for if God had never chosen Prophets, and Apostles, and Witnesses, to enlighten the Understanding of People, all People in the World would have believed so : Therefore it was that Prophets caused Kings to put to Death all Witches and Wizards that dealt with familiar Spirits, as *Samuel* did, and King *Saul*, out of *Israel* ; but all the Nations of the Earth besides did practice Witchcraft, and dealing with familiar Spirits, and did believe that Spirits might, and did walk without Bodies, and could assume what Shapes they please. The same Opinion is now all the World over, and in the Quakers also ; and the Disciples of Christ at that Time had a Smatch of the Heathen Opinion in them, which made them, through their Ignorance, to suppose they had seen a Spirit without a Body, to walk before them : But Christ, willing to con-

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vince them of that vain and lying Opinion, saith to his Disciple, *Feel me, and handle me, for a Spirit bath not Fesh and Bone as I have*; as if he should say, No Spirit can appear without a Body, for a Spirit without a Body is a meer Shadow, presented to your Fantasy through your Ignorance; as if Christ should say, do not believe that Spirits can walk without Bodies, there is no such Thing, it is but a meer Shadow you suppose to be a Spirit, but come to me, and feel me, and handle me; for a Shadow, as you take or think to be a Spirit, hath no Flesh and Bone, nor is of no Substance, as I am. This was after Christ was risen from the Dead, and before the Apostles had received Power from on High, so that the Reader may see that Christ had Flesh and Bone after he was risen from the Dead: Now I would fain know of the Quakers what became of this Flesh and Bone of Christ, where it went, or where it is now? Sure you Quakers will not say this Flesh and Bone of Christ is within you, neither will you acknowledge that the Flesh and Bone, which is the Body of Christ risen from the Dead, to be now in Heaven above the Stars distinct of himself: For that Body of Christ, which was felt and handled by his Disciples, was that Body that was prepared for the God-head Life to dwell in, and to suffer; and when that Body of Christ ascended to Heaven, the God-head Spirit ascended with it also.

So that there is but one God, and one Body of God; so that Christ is God embodied with Flesh and Bone in all Things like unto Man, Sin excepted, as the Scriptures saith; so that Christ cannot be in the Quakers, neither in his Body nor his Spirit; neither are they Members of his Body, not by Union of Faith, as true Believers are; for then Christ hath never a Body, neither within them, nor without them; for if they should believe that Christ hath a Body distinct of his own, at such a Distance and Residence above the Stars, then I say, the Quakers Principle of Christ within them would vanish like Smoak indeed, as it doth with many true Believers that were of the Quakers Faith, before they came to know the true God, and the right Devil: But the Quakers are in black, pitchy Darkeness, so that it is a vain Thing to talk to them of heavenly Mysteries, as the Mystery of the true God, and the Mystery of the right Devil, and how they became Flesh; for the Quakers

kers have got, as they imagine, God and Devil, Hell and Heaven, Resurrection, and all within them, so they cannot tell where to find any God without them, but an infinite Spirit without a Body; also their Devil is a bodiless Spirit, they know not from whence he came, notwithstanding he is in them.

C H A P. XVIII.

How the true God is no bigger than the Compass of a Man, and no Spirit without a Body, as the Quakers doth vainly imagine.

ALSO Fox saith, *God fills Heaven and Earth*. Here he repeats Scripture Words, but never gives any Interpretation: He hath repeated many Words of the Prophets, Apostles, and the Words of Christ, he hath named their Words to prove me a Liar; but he gives no Interpretation, no not one Text that he hath brought against me: I do think he never did interpret any Scripture Words in his Life. I marvel how the People called Quakers are satisfied with their Bible-babble, that never tells what the Sense of such Words of Scripture are as they so much talk of; but I cannot expect no other from Quakers, for they are all alike.

So *William Smith, Samuel Hooton, Richard Farnesworth*, they named many Places of Scriptures, which were other Men's Words, against me, as *Fox* doth, but never did interpret any. But *Fox*, do you conceive that God is so big a Bulk, that he fills Heaven and Earth with his Bigness? How comes it to pass then that the Quakers Bodies and others are so empty? For if God be so big to fill Heaven and Earth, methinks the Quakers Bodies are but little Vessels in Comparison of Heaven and Earth, they are great Vessels, and doth certainly hold God and yet many vast Places in the Earth, where God is not at all, and I know many Quakers and others, that God is not in them at all; how is it then that God fills Heaven and Earth? Oh this blind *Fox*! it is the Nature of Foxes to be cunning and subtle, but this *Fox* is ignorant and simple, to repeat Scripture Words and give no Distinction, that is the

Cause of such gross Errors concerning God and Devil ; for *Fox* takes God to be an infinite Spirit without a Body, and this Spirit without a Body fills Heaven and Earth without Distinction, and so *Fox* his Devil is a bodiless Spirit, so that he can give no Distinction what the Devil is, though I know he is one himself : But for the Reader's Sake, I shall interpret a little how God may be said to fill Heaven and Earth, as thus : God is a single Person in Form of a Man, a spiritual Person, and no bigger in Compass than a Man, and he was so from Eternity, even of the same Stature as the first *Adam* was, therefore said to be *made in the Image and Likeness of God*. Also Christ is said to be *the express Image of his Father's Person* ; the Meaning is this, that Christ was the express Image of God the Father, as he was God in Immortality and Glory ; and as Christ was in Mortality and Shame, he was the express Image of his Father *Adam*, for the Scriptures calls *Adam* his Father, and *David* is called Christ's Father, as he was Man ; so that Christ being God and Man, so that God is of no bigger Bulk or Bigness, nor never was, than the Compass of a Man, and the first *Adam* was of the same Bigness for Compass of Person as God was that made him ; and the second *Adam* Christ, which was God and Man, was of the same Compass when upon Earth, as the first *Adam* in the Beginning of the World was, the Scriptures are full to prove this. But it would be too tedious to speak of them in this Place, neither was it my Intention to speak of this Point now, only that the Reader may see the Darkeness of the Quakers, to think God so big a Bulk to fill Heaven and Earth, and give no Distinction how.

This being a Ground-work to know what God is in himself, so it may easily be understood how God fills Heaven and Earth : He fills Heaven and Earth by his Wisdom and Power, in that he created all Things by the Power of his Word, also by the Power of his Word he hath planted a Law in every Creature according to its Kind ; he hath by the Power of his Word written his Law in the holy Angels, and all other celestial Creatures in Heaven, and every Creature in Heaven in their Kind obeys his Law written in their Natures by the Power of his Word ; so that all the Creatures in Heaven obey him, and sets forth the Praise, Wisdom, Power, and
 Glory

Glory of their Creator, their God, and King ; so that Heaven is filled with his Glory.

Likewise God hath written by his Wisdom and Power of Creation, a Law in every Creature here upon Earth ; he hath written by the Power of his Word a Law in Man's Heart, who is the Image of himself, whom God made Lord of all other Creatures ; he by the Power of his Word hath placed a Law in the Beasts of the Fields, in the Fowls of the Air, in all sensible Creatures hath he planted a Law, and they all obey him in their Kind, and sets forth his Glory.

Yea, he hath by the Power of his Word placed a secret Law in the Vegetables, as Trees, Plants, Herbs, and all Things of that Kind ; nay, by the Power of his Word he hath put a Law in the Sun and Moon, to run their Course in their Season appointed.

Also he hath placed by the Power of his Word a Law in the Stars, and Planets, and in all the Host of Heaven on this Side the Firmament ; nay, he hath set the Law of Bounds to the Sea, and great Waters, all these Things, and a thousand Times more hath he done by his Wisdom and Power, and all these Things which he hath made by the Power of his Word here below upon this Earth, they declare his Handy-works, and doth shew forth the Wisdom, Power, and Glory of God their Creator, every Thing in its Kind shews forth the Glory of God, and so God hath filled the Earth with his Wisdom, Power, and Glory, in that he hath placed a Law in every Thing according to his Pleasure, to set forth his Praise here on Earth.

And in this Sense God may be said to fill the Heaven and Earth, and yet his Person but the Bigness of a Man as afore-said ; and he may be called the *Great God*, in Respect of his great Power, but not in Respect of his Person ; for a King may be called a great King in Respect of his great Power ; as *Nebuchadnezzar* King of *Babylon* was of great Power, as in *Daniel* iv. 20. *He was a Tree which reached up to Heaven.* So likewise his *Dominion is said to reach to the Ends of the Earth*, as in Verse 22. So that it was the Greatness of his Power that reached up to Heaven, and to the End of the Earth, that is, as far in the Earth as his Power, Decrees, and Laws

would reach, yet the Person of this great King was no bigger in Stature and Compass than another Man.

So it is with God, though his Power, Wisdom, and Glory fills Heaven and Earth, in that he hath given Laws, and placed Bounds to all his Creation, as I said before, yet he himself is no bigger in Bulk, nor in Compass, than a Man, as the Scriptures doth in many Places prove, and as I have said before ; and in this Sense the Scriptures doth mean that God fills Heaven and Earth.

But *Fox* and the Quakers looks upon God to be so big in his Essence and Spirit without any Body, that he fills Heaven and Earth, the Air, and all Things else with his great big Spirit without a Body, this is the Quakers God, and Christ ; so they can get God into them, as they think, and then when they part out of the Body they now have, then their Spirits goes into God again, so that the Quakers God and their Spirits doth so whip into one another, so that no Body can tell where to find either of them.

This is the Quakers Principle, and their imaginary God and Christ, and this is that Spirit they call the Spirit of Christ in them ; this is that Christ they are Members of, and Bone of this Spirit's Bone, and Flesh of this Spirit's Flesh ; for they abhor such a God that is a Person, and can be confined to one Place of Residence, but they must have a great infinite Spirit who fills all Places, and all Things, which cannot be known nor understood what he is ; such a God as this must the Quakers have, that their Spirits may slip into him, when Death doth approach ; for Quakers think their Souls cannot die, they look upon that to come from God, therefore immortal ; so they think to slip out of those Bodies they have, and so creep into that infinite Spirit again from whence they came, as they suppose ; for they are of *Solomon's* Opinions, *the Body to the Dust, and the Spirit returns to God that gave it* ; but *Solomon* was ignorant in this Point, though he was a wise Man in Things of Nature ; and you Quakers will find your Thoughts and Conceit in this Thing frustrated, and that your Souls shall die ; neither shall your Souls slip out of your Bodies, neither shall it go into God again, as you do vainly imagine ; but as your Souls doth die a natural Death here, even in the Sight of others,

others, so many of you shall die an eternal Death hereafter, in your own Bodies ; so that God shall be no Hiding-place for you, but he will say, *Depart from me ye Workers of Iniquity ;* for you have been the greatest Despisers and Blasphemers against a personal God, and them whom I sent, of any.

C H A P. XIX.

How the Quakers may see themselves to be right Devils.

AGAN, it will be necessary to give *Fox* the Quaker a little to understand the Bigness of the right Devil. *Fox* may remember that I have shewed before that *Cain* was the first Devil in Flesh, and the right Devil, and that the Spirit of the Devil is not bodiless, as the Quakers doth vainly imagine ; and this *Cain* the first and right Devil was a Man, and of the same Stature and Bigness as the Serpent-Angel was who beguiled *Eva*, who was *Cain's* Father.

For *Adam* was none of his Father, as I have said before, but I perceive that *Fox* and other Quakers are unacquainted with the right Devil ; so that they wonderfully strange at my Words, to call the Devil a right Devil, they never heard the Devil called a right Devil before.

I have received Letters from Quakers before, desiring to have it proved by Scripture, but I perceive the Quakers are unacquainted with the right Devil, and altogether ignorant of the wrong Devil ; for they know neither right Devil nor wrong Devil : But if *Fox* the Quaker will but follow my Advice, he shall see a right Devil ; let *George Fox* but take a *Looking-Glass*, and look into it, and he shall see his own Face, and then he will see a right Devil, and he need go no further to see the right Devil ; and all other Quakers that are ignorant of the right Devil, let them look into a Glass, and there they may see themselves to be right Devils, and not wrong Devils.

15. The same Page *Muggleton* saith, that Christ hath a distinct Body of Flesh and Bone of his own.

To this *Fox* saith, *Is Christ distinct from his Saints ? Then how come they, saith Fox, to be of his Flesh and Bone ?*

C H A P.

C H A P. XX.

How the Quakers are more antichristian in their Doctrine than the Pope.

Ans. **H**ERE People may see *Fox* hath manifested his Deceit, and how he carrieth the Principle of the Quakers in an Allegory, to deceive the People ; for their Christ they so much talk of is a meer Allegory : *For*, saith *Fox*, in another Place of his Pamphlet, *We own the Son of God, and his Flesh, and Bone, and Blood, who was crucified, and laid in the Grave, and rose again, and sits at the Right-hand of God.*

Here *Fox* seems to own Christ's Body without him, but it is in a Mystery ; for he doth not believe that God hath any right Hand or left Hand either ; for infinite Spirits hath no Hands, there is no Need of Spirits without Bodies to have Hands ; but the Reader may plainly see that *Fox* hath a mystical Meaning, or else he grossly contradicts himself.

For, saith *Fox*, *is Christ distinct from his Saints ? Then how came they to be of his Flesh and Bone ?* So that *Fox's* Words here are quite contrary to his Words before ; so that it may be clear those that are not stark blind, that the Quakers do not believe that Christ's Flesh and Bone is now in Heaven above the Stars without them ; *For*, saith *Fox*, *can Christ be distinct from the Saints ?*

So that *Fox* looks upon the Quakers Bodies to be Members of Christ's Body of Flesh and Bone, and so all the Quakers Bodies, which they count Members, they make up but one Body of Christ, and Christ's Spirit in them they count the Head, and the Quakers Flesh and Bone to be Christ's Body of Flesh and Bone ; so that Christ cannot be distinct of himself, nor have Flesh and Bone distinct, both in Body and Spirit.

This is the Quakers imaginary Christ, which is the absolute Spirit of Antichrist ; and this Spirit of Antichrist it doth reign more in the Quakers People than in any People whatsoever. Here People may see what the Quakers Christ within them is ; a meer Allegory, a Spirit without a Body, and their Flesh and Bone

Bone of their Bodies, they count Christ's Body; and so when their Souls slip out of their Bodies, and goes into God, as they imagine, their Bodies goes to the Earth; and so Christ's Body goes to the Earth, and his Spirit that is in them goes into God's vast Spirit, that taketh all Things into itself; and according to 'Squire *Pennington's* Saying unto *John Reeve*, but it was when he was upon the ranting Principle; but since that he is turned Quaker; for the Quakers Principle is but the Ranters refined into a more civil Kind of Life.

For the Ranters were so grossly rude in their Lives, that spoiled their high Language, and made People weary of them; but the Quakers that were upon the Rant are the best able to maintain the Quakers Principle of Christ within them, than any other Quakers that were not upon the Rant; as *William Smyth*, and 'Squire *Pennington*, and others as I know. So that People may plainly see, that the Quakers are led and guided by the Spirit of Antichrist, that will not allow Christ's Body of Flesh and Bone to be distinct from his Saints, but would have the Quakers Bodies to be Christ's Flesh and Bone. This is that Spirit of Antichrist that denied Christ come in the Flesh, as *John* in his Epistle saith; for whoever denies Christ come in the Flesh, and that Flesh he is come in to be distinct of itself from all other Flesh, and from all other Creatures both in Heaven and in Earth, I say is the Spirit of Antichrist, which I am sure the Quakers are, and do more than the Pope; so that the Spirit of Antichrist reigns in the Quakers People more than in the Pope and his People; the Pope indeed is more superstitious than the Quakers, but the Quakers are far more antichristian than the Pope, in their Doctrine.

16. Page 15. *Muggleton* saith, this Body of Christ is the only God.

This *Fox* calls Darknes, and saith, God is a Spirit, and God is in Christ, who prepared Christ a Body: There cannot be, saith he, Christ without God; and, saith *Fox*, the Quakers do know Christ in the Flesh, and saith, he feels me.

C H A P. XXI.

How the Body of Christ's Flesh and Bone is distinct from the Quakers Bodies.

Ans. **T**HAT is as true a Saying of mine, as ever was spoken with Tongue, that the Body of Christ is the only God, and they are Reprobates who dares deny it ; yet this Devil, *Fox* the Quaker, calls it *Darkness*, and saith, *God is a Spirit, and God is in Christ*. What Ignorance of God doth this *Fox* manifest ; if God be in Christ, and that Body of Christ was God's Body, which was prepared for the Spirit of God to be in, then must Christ's Body needs be the only God.

For if God was in Christ, and *Fox* saith there cannot be Christ without God, then that Body of Christ had the Spirit of God in that Body ; then I say Christ's Body must needs be the only God ; for God and Christ, saith *Fox*, cannot be one without the other ; then I say, where Christ's Body is, there is God's Body.

For if the Spirit of Christ, and the Spirit of God be all one Spirit, as I think no Men dares deny, then I say, if the Spirit of Christ and the Spirit of God be all one Spirit, then I say one Body was prepared for this one Spirit, even the Body of Christ his own Flesh and Bone ; so that this Body of Christ and the Spirit of God is in that Body ; so that Body of Christ being God and Man, that Body may be called, and is the only God ; and whoever prayeth to any other God, he prayeth to a God of his own Imagination, as all you Quakers do ; yet *Fox* calls this *Darkness*, to say Christ's Person, Body, and Spirit is the only God ; yet he saith God and Christ cannot be one without the other ; but he will not acknowledge Christ's Body of Flesh and Bone to be so honoured, as to be called the Body of the only God. How confused is this *Fox* in Distinction concerning God and Christ, they must be both one, and they must not be both one ; one of them must have a Body prepared, but the other must be a Spirit without a Body ; this is the Quakers confused Nonsense.

But I know *Fox* his Juggle ; he means, as I said before, that the Quakers Bodies are Christ's Body and so Christ's Spirit and

and God's Spirit being all one, the Spirit of Christ is in the Quakers Bodies, whom he calls *Saints*, and the Saints Bodies are called by the Quakers the Body of Christ, that is prepared for the Spirit of Christ and God, which is all one, to be in.

And this is the Christ the Quakers own to have within them, this is the Quakers Mystery of Iniquity to shuffle off the Belief of the Body of Christ without them, distinct from them, even at such a Distance as Heaven and Earth, for his Body of Flesh and Bone is in Heaven above the Stars, but the Quakers Bodies are here on Earth, and must rot in the Earth ; but Christ's Body doth live for ever and ever : So that the Quakers Bodies are neither Members of Christ's Body, nor the Body itself, which is prepared for the Spirit of Christ, the Spirit of the only wise God, to dwell in ; for in Christ's own Body of Flesh and Bone did the Fulness of the Godhead dwell bodily in him, that is, all the Fulness and spiritual Substance, and Essence, and Being of the Godhead Spirit, dwelt in Christ's Body of Flesh and Bone, when he was upon Earth, and in no Man's Body else ; and this Body, who had the Fulness of the Godhead in it, I call the Godhead Spirit, and that Body together the only God ; and his Body and Spirit of Christ is both distinct from the Quakers Bodies, and all Mens Bodies else.

So that the Quakers Christ within them is a meer imaginary Christ, which the Spirit of Reason the Devil, the Antichristian Spirit, hath produced in them, and not the true Christ ; so that the Quakers knoweth no other Christ in the Flesh but that Christ within them, and their Bodies is this imaginary Christ's Body ; this is the Quakers Christ Spirit and Body they so much talk of ; this I know to be true ; for, as I said before, and in the *Neck of the Quakers broken*, that is, if the Quakers should own that Body of Christ, Flesh and Bone without them, at such a Distance as above the Stars, to be the only God ; then say the Quakers Principle of Christ within them would vanish like Smoak.

And for this Cause have I passed the Sentence of eternal Damnation upon so many Quakers, for denying that Flesh and Bone of Christ without them to be the only God ; for the Quakers are the greatest Fighters against a personal God

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without them, distinct of himself, of any that profess the Scriptures.

Here *Fox* saith he feels me : That saying of *Fox* is true, I know you do feel me, and you shall feel me to Eternity, and so shall more of you Quakers feel that Sentence of eternal Damnation that I have passed upon you ; so that your Christ within you cannot, nor God without you will not, deliver you from that Sentence and Curse I have passed upon you ; it will and shall be written and ingraven upon, and in your Hearts of Stone, even as the Law that *Moses* gave was written in Tables of Stone to signify the Law written in the Seed and Nature of Reason in the Reprobate Angel before his Fall, from whom all Men received that Seed of Reason, and so the Law written in it.

So that as you feel the Motions of that Law written in your Hearts, your Thoughts accusing and excusing, shewing the Law written in your Hearts, so shall that Sentence I have passed upon you be printed in your Memory, always judging and accusing of you for your Blasphemy against the Holy Ghost, and despising the Messengers of the Holy Spirit, and you shall remember you were told so by a true Prophet.

So that you shall feel me indeed to your endless Misery ; and if you do not find this to be true as I have said, then let the same Evil I have judged upon you, let it be upon me ; or if God will not own what I have said unto you despising Quakers, or if I judge thus without a Commission and Authority from the true God, let God judge me with the same Judgment I have judged you and others with : This is as much as can be said by Man.

17. Page 19. *Muggleton* saith, the Devil so much spoken of in Scripture, is nothing but the Spirit of Reason in Man that killed the Righteous ; also it was the Spirit of Reason the Devil that killed the Just.

Here *Fox* blames my Judgment, and pleads for Reason, as if all reasonable Men had Faith from those Words of *Paul*, who desired to be delivered from unreasonable Men ; *For*, saith *Paul*, *all Men have not Faith* ; so that *Fox* looks upon the Devil to be nothing else but Unreasonableness.

C H A P. XXII.

That which killed the Righteous and Just, it was the Spirit of Reason, the Devil in Man, that always did it.

Ans. **H**ERE Fox shews his Ignorance and Darkneſs both of the Devil, and of the Meaning of the Scriptures, and of the Apoſtle's Words; the Want of Diſtinction, and the Want of the Gift of Interpretation, is the Cauſe the Quakers are ſo ignorant of every true Principle of Faith. For the Speakers are the worſt of all Men in that, for they never give Meanings of Scripture, nor interprets any.

Look into all the Quakers Writings, and they give no Meanings, nor Interpretations of any; for no Interpretation can be given but there muſt be a Meaning, as there was by *Philip* to the *Eunuch*; but the Quaker names the Scripture Words that are for his Purpoſe, and though there be three Places againſt that he names to prove to the contrary, the Quaker will give no Meanings nor Diſtinctions, but ſay, *it is the Fleſh that aſks Questions*; and this is the Cauſe the Quakers are ſo unable to diſpute, or to answer Questions, or interpret Scripture; indeed I cannot ſee how they ſhould, their Foundation is ſo ſandy, one Puſh of Wind from a true Meſſenger or Miniſter of Chriſt will blow down all the Quakers Building; for they have none of the true Corner-ſtone to build upon, nor that Rock which is Chriſt without them, but a ſandy Foundation of a Chriſt within them.

Yet becauſe I would not have the Reader unſatisfied that the Spirit of Reason in Man is the Devil, and that it was the Spirit of Reason in Man that always killed the Righteous, and the Spirit of Reason that killed the Juſt, I ſhall prove it by Scripture, and ſhall explain thoſe Words of *Paul, who deſired to be delivered from unreaſonable Men, for all Men have not Faith.*

I know it is a vain Thing to interpret Scriptures to Quakers, or to give Meanings of Prophets, or Apoſtles to Quakers; but for the Sake of others that ſhall read this Epiſtle, I ſhall open

this Point, and prove by Scripture that the Spirit of Reason in Man is the Devil.

First. It was the Spirit of Reason in *Cain* that killed righteous *Abel*, for *Cain* reasoned in himself, why should God accept of *Abel* and his Offering, and not of him and his Offering: He reasoned in himself, why should God send Fire from Heaven to testify his Acceptance of *Abel's* Offering, and sent no Fire from Heaven to consume his Offering: Also *Cain* reasoned in himself, I am the First-born, and lo God hath had Respect unto the Younger, what Reason is there that God should respect the Younger, and reject the Elder? Likewise *Cain* reasoned in himself, that he would kill *Abel*, then thought he, God will accept of me, there being none to offer up Sacrifice unto him, but himself; so these Reasonings and such like, passed through *Cain's* Soul before he was resolved to kill righteous *Abel*; but this Reasoning being too strong for *Cain*, it made him resolve to kill his Brother when he had an Opportunity, which a while after he had an Opportunity, when he met *Abel* in the Field, he talked with him and slew him. And this Spirit of Reason in *Cain* was the first Devil in Man that killed righteous *Abel*, and this was the Spirit of Reason in *Cain*, and not any Unreasonables in him.

For he thought he had Reason to kill *Abel*, seeing God had deyst so by him to accept the Younger, and reject the Elder. Also the like Case was with *Jacob* and *Esau*; because *Jacob* had got the Blessing from *Esau*, he reasoned in himself to kill his Brother *Jacob*; so he reasoned in himself how he might do this Murder, and not incur his Father *Isaac's* Displeasure; so he reasoned in himself how he might have Opportunity to do it, and not to be discovered that he did it; and this Reasoning in *Esau* took Place in his Soul, and give a Resolution to put it into Execution to kill *Jacob*, because he was blest, and *Esau* was not blest with that blessed Promise that the righteous Seed should come of him, as his Brother *Jacob* was.

For this is to be minded by the Reader, that the Person that is accepted of God, of that Person the righteous Seed must, and doth come of; and look what Person is rejected of God, of that Person must, and doth come the reprobate and cursed Seed, as it was in *Cain* and *Esau* also? *Esau* would have put his Reasoning of his Mind in Practise, had not

Rebecca

Rebecca his Mother, by her Revelation of Faith, sent *Jacob* away out of *Esau's* Reach ; but *Esau's* Resolution remained in his Mind still, and waited for an Opportunity : Now was not this Reason in *Esau* the Devil ? For if *Esau* had had no Reason to kill *Jacob*, he would never have resolved to do such Wickedness ; but *Esau* thought he had good Reason to kill *Jacob*, who had stolen away the Blessing from him, whose Birthright he thought in Reason it was ; so he thought it was but Reason to kill his Brother who had done him that Injury or Wrong : Was not this the Spirit of Reason the Devil in *Esau*, that would have killed his Brother *Jacob*, of whom the righteous Seed came of ?

Again, were not those reasonable Men that talked with Christ, to whom Christ said, *Why reason you in yourselves, saying, You have Abraham for your Father*, saith Christ, *God is able of these Stones to raise up Children unto Abraham* ; so those Pharisees and Sadducees that came to the Baptism of *John*, *Mat. iv.* were they not wise rational Men, and indued with a high Measure of Reason ? Did not they ask a reasonable Question, whether *John* was the Christ or no ? Yet *John* calls them a *Generation of Vipers* : And Christ calls those wise rational Men he talked with, Serpents, Devils, yea, and that the Devil was their Father ; yet these were wise, prudent Men, indued with a great Measure of Reason : They were no distracted Men, nor possessed with any Witchcraft-fits, as you Quakers are, but were sober, sensible Men, and would ask a reasonable Question, and required a reasonable Answer ; yet this Spirit of Reason, in these wise and prudent Men, it was but the Devil Reason in them.

For *John* calls them a *Generation of Vipers*, and Christ calls them *Serpents, Devils*, and that they were the Devil's Children ; yet these were wise Men, endued with Reason, and it was that Wisdom of Reason in them, that would have intrap'd Christ in his Words, that they might have had some Reason to have put him to Death ; for Reason propounds Questions to catch him in his Words, that they might have had some Reason to put him to Death ; therefore Reason laid many Snares to catch him.

So they reasoned among themselves, if we let this Man alone, the Romans will take away our Place and Nation ; so when they

they had accomplished their Desires by their Reason, and, brought him before the High-priest and Council of the Jews, the Council some of them reasoned that it was fit Christ should die for Blasphemy, in that he made himself the Son of God ; others reasoned again, that he ought not to die by their Law, not being justly accused.

So when he come into *Pilate's* Custody, what Reasoning had *Pilate* in his Spirit ? His Reason told him it was better to whip Christ, than to kill him ; and *Pilate's* Wife's Dream put him exceedingly to reason how he might deliver Christ, but the Reason of the High-priests, and Elders, and those that were below them, their Reason was too strong for *Pilate*, and *Pilate* thought it more Reason to obey *Cæsar* than his Wife's Dream, or the Reasoning of his own Heart.

So that his Reason was, he thought better to keep the Favour of *Cæsar*, and the Honour of this World, than the Peace of his Conscience and Favour with God ; so his Reason and their Reason together delivered up the Just One to be crucified by reasonable Men ; for the Centurion, and those that guarded him, were reasonable Men also, and thought it but Reason to obey their Rulers Command in this, as well as other Things : So that it may be clear to those that are truly enlightened, that the Spirit of Reason in Man is the Devil, and that the Spirit of Reason did kill the Righteous in the Beginning, and the Spirit of Reason did kill the Just Person, even Christ Jesus.

C H A P. XXIII.

A Difference between reasonable and unreasonable Men, and a further Discovery that Reason is the Devil.

A GAIN, it may be clear that the Spirit of Reason in Man is the Devil, as may plainly appear by those Chief-priests and Elders of the Jews, as in *Mat. xxi. 23*, these Chief-Priests and Elders would know of Christ by what Authority he did those Things ? But Christ's Answer was, *Is the Baptism of John from Heaven, or of Men ?* And these Chief-priests and Elders of the Jews reasoned in themselves, if they should say from Heaven, then their Reason told them

them they fought against God ; and if they should say, *John Baptist* had his Commission from Men to baptise with Water, then their Reason told them that the People would stone them.

So they reasoned in themselves, it was better to say they could not tell, which was a Lie against the Light of their own Conscience. Here the Reader may see that the Spirit of Reason in Man is the Devil ; for these Chief-priests and Elders were wise, prudent Men, endued with a great Measure of Reason, else they would not have been chosen Governors and Expounders of the Law and Prophets to the People of the Jews ; yet these reasonable Men were Devils, even those who Christ called *Serpents, Devils* ; and *John Baptist* called a *Generation of Vipers*.

So that it may be clear to those that are inlightened, that the Reason in Man is the Devil, and not only a Devil, but a damned Devil ; for it was the Spirit of Reason in Man that always blasphemed and fought against God, and persecuted and killed the Just and the Righteous, because God would not accept of the Devil Reason's Worship, as he did of the just and innocent Worship of the Spirit of Faith : And as for that Saying of *Paul, who desired to be delivered from unreasonable Men, for all Men have not Faith* ; I am of *Paul's* Mind in that, for I have had Experience in a Measure of the bad Dealings of unreasonable Men, as *Paul* had ; but I shall shew the Cause, and why *Paul* calls them *unreasonable Men*, it was because the rude Multitude, or some envious Men, upon the Report of other envious People, would beat and abuse *Paul* without any Authority from the Rulers, or without the Command of some Officer, as is clear in the *Acts*, concerning *Demetrius* and the Goddess *Diana* : How were some of *Paul's* Friends beaten by unreasonable Men, and *Paul* himself would have been served so and worse, had he not been rescued by the Town-Clerk's Speech ; which Speech of his shewed that the People did that which was not lawful by their Law, therefore unreasonable, and were in Danger to be called to account by the Judges of their Law, as Deputies and such, and to be punished as Offenders of the Law, for their unreasonable Practice, to beat and kill Men uncondemned by the Law, as you may see *Acts* xix, 18. and so in *Acts* xxiii.

How

How *Paul* had like to have been killed by unreasonable Men, forty of them had bound themselves in an Oath, neither to eat nor drink till they had killed *Paul*; yet by the Power of the Centurion, who had a Commission from the Magistrates to keep the Peace, would not suffer these Men to do such unreasonable Deeds to kill a Man, and not condemned by the Law of Reason; for all Laws are made by the Reason of Man to govern People by.

So in other Places in the *Acts*, you may read how *Paul* was abused by unreasonable Men, so that *Paul* had Cause, and all Saints else, to desire to be delivered from unreasonable Men; for all Men have not Faith; *Paul* knowing that those Men that have Faith dares not persecute Men for Consciences, though he hath Reason so to do, much less to persecute Men for Conscience against Law and Reason, as the rude Multitude doth, and envious Men doth, having not Law of their Side, but are punished as evil Doers by the Law of Reason, for doing Things contrary to the Law, therefore called *unreasonable Men*.

And in this Sense *Paul* desired to be delivered from unreasonable Men, for he knew Men that had Faith in their Hearts would not persecute nor abuse him, nor kill him, though he should give them Cause. This I myself knoweth by Experience to be true, for I have fallen sometimes into the Hands of unreasonable Men; for I have been pulled out of the House by Head and Shoulders, and beaten with their Fists, and knocked down in the Garden, and when they were afraid to do me more Mischief in another Body's House, they consulted to lay in wait in all the Alleys to catch me as I came out, that they might do me some further Mischief, and nobody know who did it. They thought to break my Bones, if not kill me, but they were somewhat prevented, for we passed through a Man's Garden a private Way; so that the Layers in wait could not catch us until we came in the Fields; but when they heard we were past the Corners of the Alleys, which were four, they run, and the Boys run to see the Men run, that the Dust and Gravel did fly about with the Sound of their Feet, to overtake us; so two of the Men of the most desperate of them overtook us in the Fields, and they both smote

smote upon my Head and Neck with their Fists a while, and then run to *John Reeve*, and struck up his Feet, and he fell upon the Gravel, which made his Hands bleed ; so he lay upon the Ground, and People came thick about us, to know what was the Matter ; but the Woman came in whose House I was pulled out of, and she knew these two Men that pursued us in the Fields, so they left off, and slunk away, lest she should have had the Law of them for abusing us in her House : There was about a Hundred of them in her House and Garden when they pulled me out, these were unreasonable Men, such as *Paul* met withal, which he desired to be delivered from. Several times hath *John Reeve* and myself been in Danger to be abused and spoiled by unreasonable Men, and it was upon the same Account as *Paul* was.

For he was served so for declaring Jesus Christ to be the Son of God, and that he was a Messenger to declare it ; and we for declaring Christ Jesus to be the only God, and ourselves to be commissioned from him, to bless the Seed of Faith, and curse despising Spirits to Eternity.

So that I am not unacquainted, nor ignorant of *Paul's* Words ; for it hath been always my Desire ever since to be delivered from the rude Multitude, who doth not go by the Law of Reason, but doth act as Brute-Beasts, who have no Reason in them, therefore called unreasonable Men. This is a true Distinction and Interpretation what the Devil is, even the Spirit of Reason in Man, and how Reason always killed the just and righteous Seed of Faith, and what the Apostle meant when he desired to be delivered from unreasonable Men, and who may be said to be unreasonable Men. Much more might be said in this Point, but I suppose there is enough written to satisfy and inform any Man that hath true Light of Faith in him, or hath but moderate Reason.

Only this may be minded by the Reader, that the Scriptures never called distracted Men, nor Mad-men, nor Fools, nor distempered brained Men are never called *Devils*, though these Men are possessed with Devils ; that is, with Distempers of Nature ; these are Devils that are produced through Accidents of Nature, through some extraordinary Grief, Fright, or Losses, and such like, hath broke the Brain, and so the

Seat of Reason is quite out of Order, and makes them more strong than when their Reason was in Order, and so come to be possessed with Devils; these Devils are produced by Accidents in Nature, as I said before.

So not those Devils the Scriptures speak of: We never read that any Prophet, Apostle, or Christ himself did ever condemn or judge such Persons, but rather pitied them, and healed them, and cast those Devils out, as may be read in Scripture; nay, the civil Magistrate doth not regard what a Mad-man saith, whose Reason is out of Order; therefore it may be clear that the most wise, prudent Men, who have the greatest Measure of Reason in them, are those Devils the Scriptures calls Devils, therefore more fit to be Politicians both in Church and State; neither could unwise Man in Reason govern this World as it is at this Day.

So that it may be clear to those that are inlightned, that the Spirit of Reason in Man is the Devil that killed the Righteous and the Just, for *Cain* was a high Pitch of Reason when he killed righteous *Abel*, for *Cain* had the Fulness of the reprobate Angels Spirit of Reason, it dwelt in *Cain* bodily; and *Esau* had much Reason, and *Judas*, and that Devil that tempted Christ, was a Man, and had a great Measure of the Wisdom of Reason in him; and those Chief-priests and Elders that Christ called *Serpents*, *Devils*, that tempted him, were indued with a great Measure of Reason; they were wise, sensible, sober, learned Men, yet Devils, and the Spirit of Reason in them was the Devil that tempted Christ, and persecuted him, and killed him that was the just One, even the Saviour of the World, of the elect Seed; so that the Spirit of Reason in Man is the Devil the Scriptures condemn, which commits Murder for Conscience-sake, or otherwise, and is that Devil that is to be damned to Eternity, &c. So that the Devil, so much spoken of in Scripture, and condemned by Christ, it was sensible, wise, prudent Men, indued with a high Pitch of Reason, and not unreasonable men, nor mad, frantick, distracted Men, as People do vainly imagine, as *Fox* and most of the Quakers do.

18. *Muggleton* saith, it was the Godhead-Life that suffered Death.

Fox calls this Darknefs also ; For, saith he, Christ he suffered in the Flesh ; but he did not die, as he was God.

C H A P. XXIV.

How the Soul of Christ died, and the Ignorance of the Quakers discovered in the Death of their own Souls.

Ans. **H**ERE Fox hath discovered his allegorical Cheat, as I have made appear before ; for, saith he, in the fourteenth Particular of this Book, *the Quakers own the Son of God who was crucified, and laid in the Grave, and rose again, and sits at the Right-hand of God, yet Fox saith, the Godhead-life did not die.* Here Fox hath manifested his great Ignorance of Life that died ; also he hath cut himself off from having any Part or Portion in the Death of Christ, for God and Christ is all one undividual, or undivided Essence, Person, and Substance ; so that when Christ died, God died ; and when Christ's Blood, or Soul, was poured out unto Death, the Soul of God was poured out unto Death also, Christ being God and Man.

For no Man can truly say Christ was God and Man, except he were God as well as Man ; for if there be another God besides Christ, or above Christ, then Christ is not God as well as Man, as People do vainly imagine. Now we read that Christ poured out his Soul unto Death, and will any dare to say that the Soul of Christ was not the Soul of God ? It is high Blasphemy to affirm the contrary ; besides, it cuts a Man off from all Benefit of the Death of Christ, for no Blood but the Blood of a God can speak Peace to the Soul of Man, therefore it is *the Blood of Christ speaketh better Things than the Blood of Abel*, because Abel was but a faithful Man.

But Christ was God as well as Man, yet this Godhead-life did die, and quickened again by its own Power, which Abel's Life could not do, being but a Man. But what should I talk to Quakers of these Things, for they do not believe that any Souls die, no not their own, they all slip away, and leave the Body to suffer ; so Fox saith Christ suffered in the Flesh, but his Soul did not die, but slipt out of his Body ; for he doth

not own that Christ's Soul died, neither as he was God, nor as he was Man. But this is opened more large concerning the Godhead-life dying, in *the Interpretation of the whole Book of the Revelation*.

But what think you, *Fox*, did *Cain* kill the Soul or Life of *Abel*, or no ? Or did he only drive his Soul or Spirit out of his Body ? Surely if *Cain* had not killed *Abel's* Soul, his Blood would never have cried for Vengeance in God's Ears, and in his own Conscience, as it did, if his Life had not been killed.

What do you think, *Fox*, that *Judas* did by his Soul when he hang'd himself ? Did he only hang the Body that his Soul might slip away, and leave his Body to suffer ? What, do you think the Sufferings that all Quakers of late, and others have undergone in Imprisonment and Banishment, some have died by Reason of those Sufferings, but you Quakers do believe it was nothing but their Bodies that suffered, their Souls suffered nothing, they slipped out of their Bodies, and went some where, you know not where.

So your Persecutors did you no great Hurt, only turned your Souls out of your Bodies before the Time, as a Landlord doth a bad Tenant, turns him out of his House for not paying his Rent, he never kills him : So the Quakers Souls are never killed, they are only separated from the Body, so that there is no great Harm done by the Persecutors, they do but only separate Soul and Body one from the other, they do not kill Life in the Quakers, for Life cannot die ; the Body indeed may suffer, but Life cannot die.

This is *Fox* the Quaker's Faith, and all Quakers else that I have talked with ; and were not the Quakers blinded and hardened, they would be ashamed to own such a Principle ; for all true Believers are ashamed of the Quakers Faith in this Point, nay ; Men that are meer moral Men, that have no Light but the Dictates of Nature, do know by Experience, that the Spirit and Soul of Man doth die, for nothing can be capable of Pain but Life, nor nothing can be capable to die but Life ; yet these blind Quakers cannot believe that Life can die, as afore-said.

19. Page 21. *Muggleton* saith, God the King of Heaven is not in this World at all.

Fox calls this Lies also ; For, saith he, thou dost confesse that Christ is God ; and John saith, he was in the World, but the World knew him not. Also Fox saith, the true Prophet saith he fills Heaven and Earth ; but, saith Fox, the false Prophet saith God the King of Heaven is not in this World at all.

C H A P. XXV.

It is proved that Christ, the only God, is not in this World at all, in his Person or Essence.

THAT Saying of mine is Truth, that God the King of Heaven is not in this World at all, not in his Person and Essence, or Substance, as is clearly opened in *The Neck of the Quakers broken*, which whosoever doth read that Book may see every one of those Sayings of mine more clearly opened than in this Treatise ; yet *George Fox* calls them all Lies, and Darknes, and such like, though what I have written in that Book is as true as any Writings of the Prophets or Apostles, and are of as great Authority, and will prove as true in the End as theirs.

But to give the Reader a little Light to see the gross Darknes of this *Fox* and his Subtilty : *Fox* brings the Words of *John*, and saith, *Christ was in the World, but the World knew him not*. Mind ! Did I ever deny in all my Writings that Christ never was in the World ? I always in all my Writings justified more than any Man living, that Christ the only God was in this World in the State of Mortality, which the Apostles did Witness unto ; therefore it is that *John* saith, *Christ was in the World, but the World knew him not*, which doth imply that Christ was not in the World in his Person at that Time when *John* writ those Words ; if he had, *John* would have said, Christ is now in the World, but the World knows him not.

So that it is clear to those that know the Scriptures, that Christ the only God was not in this World at all in the Apostles Time : He was in the World before he suffered Death, and the World knew him not ; but after he was ascended he hath not been in this World never since, and this *John* and the rest
of

of the Apostles knew very well, and they preached this Christ that was in the World, but the World knew him not, therefore they persecuted him, and slew him, and would slay him again if he were in this World now, so *John* knew well enough ; therefore he testified that Christ was in the World in his own Person, but the wicked World put him to Death, because they knew him not ; but he is not in the World now, for he is ascended : For *John* knew if Christ had been in the World in his Person at that Time, they would have done unto him as they did before ; and because Christ was not in the World in his Person in the Apostles Time, therefore the World persecuted them, and put them to Death for witnessing that Christ was in the World, and they with wicked Hands had slain the Lord of Life, even Christ Jesus, the only God, the King of Heaven.

So that *John* and I am both of one Mind, and of one Faith, that though Christ, the only God and King of Heaven, was in this World before he suffered Death, this *John* the Apostle and I both do believe and know ; but since Christ rose from the Dead, and ascended up to Heaven, *John* and I do believe and know, that Christ, the only God and King of Heaven, is not in this World at all in his Person and Essence, yet *Fox* calls this Lies : But the Reader may see, if he hath any Light, who it is that lies, *Fox* or I.

Also he saith, *The true Prophet saith, God, the King of Heaven fills Heaven and Earth ; but, saith he, the false Prophet saith, God the King of Heaven is not in this World at all.*

It is a small Thing to be called a false Prophet by the Seed of the Serpent, especially by a damned Devil ; for I know *Fox* would have said so by those Prophets he calls true, had he lived in that Time, and this *John* and Christ he so much talks of, would have been counted all false : A false Christ, a false Witness, what will any Quaker believe that be a Christ, a Saviour, that comes in Likeness of Man, nay, is a Man, Sin excepted ? No, no, we will have a Christ that is a Spirit, that may creep into our Spirits when he will, and whip out again when we commit Sin, and displease his Spirit, such a Christ we own, that hath never a Body of his own, but is all Spirit, that fills every Quaker's Body with his Spirit, and Heaven and
Earth

Earth also. What, will you persuade us to believe that Christ is a Man, Christ is God, and admits of no Form, so thou *John* art a false Witness, to persuade us to believe in a Man to be Christ, or God the Saviour of the World ; this I know would *Fox* and the rest of the Quakers have said, by those he calls now true Prophets, they being dead, and by Christ and the Apostles, as he doth by me.

For when they were alive on Earth as I am now, they were counted by the Seed of the Serpent, such as *Fox* is, Blasphemers, Deceivers, Liars, and such like ; but now who so zealous for the dead Letter of the Prophets, and Apostles ; as the Seed of the Serpent are ; but when they were alive, they were hated and persecuted for speaking that which the Seed of the Serpent doth now honour ; so is it with me now I am alive, I am hated and persecuted by the Seed of the Serpent, as well by Quakers as others, for my Doctrine and Commission now while I am alive ; but when I am dead, many of the Seed of the Serpent in the next Generation shall have respect unto my Writings, and shall say, had we lived in those Days that *Fox* and other Quakers lived in, we would never have blasphemed and spoken Evil of so pure a Truth as *Fox* the Quaker hath done, to incur eternal Damnation upon our own Heads, as *Fox* the Quaker their Father hath done : These Things will come to pass, as it hath done in the other two Commissions, namely, the Law and the Gospel.

Page 22. *Muggleton* saith, the Quakers hearken to the Light within, but they despise the Body and Person of Christ without them, and so they are Antichrist.

20. To this *Fox* saith, *Here are more Lies of the false Prophet ; for, saith he, Christ, that died at Jerusalem, his Person we own without us, who is manifest within us, the Light of Christ Jesus, by which we have seen of his Glory, and speak in his Person.* And *Fox* saith, *Solomon's Books in the Bible are good Scripture, thou Muggleton saith they be not Scripture, he being not in the Spirit of Solomon, that gave them forth.*

C H A P. XXVI.

How Men cannot worship God in Spirit and Truth, without Bodies; and how Muggleton never was in the Spirit of Solomon, nor never shall be.

HERE *Fox* hath shewed his allegorical Juggle, who dares not deny the Person of Christ without them, not in plain Terms, because the Scriptures are so full to prove Christ a Person, and it is the Faith of all *Christendom*, as we call it; but any Man that hath any true Light in him, may see that *Fox* is a meer Juggler, to deceive the Simple and Ignorant, whose Doctrine makes the People more dark in their Minds, than they were by Nature.

For, saith Fox, we Quakers own the Person of Christ without us, who is manifest within us. There is such a great Stir with God's Messengers to part Christ's Person or Body from the Quakers, and their Bodies from him, that Christ's Body might stand single of itself, and the Quakers Bodies might stand single of themselves, at a Distance from Christ's Body; but the Quakers will either get into Christ's Body, or else Christ must get into the Quakers Bodies, so that no Man can tell how to part them one from another; but I know Death will part them: And Christ will say to *Fox* and other Quakers, Depart from me you workers of Iniquity; you pretended that you were my Saints, and that I was in you, and you in me, but I know you not; neither did I send you to preach, for I never was in you by my Spirit to assist you in your preaching; you should have let preaching and praying in my Name alone, for you have done more Hurt than Good, in that your Doctrine hath blinded the Eyes of many People, and have led them as Sheep to the Slaughter, and hath caused many to suffer extremely in this Life, even to the Loss of their natural Life, besides the Punishment hereafter.

For you should have hearkened to my chosen Witnesses and Prophets, who can declare the true Christ, God and Man, in one single Person, in the Form of a Man, with the right Devil, his Form and Nature; but your Non-knowledge of the right
Devil

Devil is the Cause of your gross Darknes in the Knowledge of the true Christ.

What are you Quakers the better for your Christ within you? He yields you no true Peace: And what are you the better for being in Christ? For the true Christ denies you, and will not be in you by his Spirit, neither will he suffer you to be in him, because you and a great Part of you Quakers are of the reprobate Seed, which have no Part nor Portion in the true Christ; for you are, and the Quakers People, but the Devil transformed into the Likeness of an Angel of Light, because you are something more precise in your Life as to outward Appearance, but your Preciseness is very much broken and withered of late Years; your Darknes and Ignorance is discovered by the Light of this Commission of the Spirit; for you are not like the People you were formerly, neither doth your Witchcraft-fits catch any now as it did heretofore. Your Witchcraft-fits can hardly be produced now of late not in any. I marvel how you Quakers can have Christ's Person manifest in you, and how you can speak in his Person!

Let the Reader mind the Quakers Cheat, they own Christ's Person without them, yet this Person of Christ without them is manifest within them. See the Deceit of this *Fox*! I have read of Christ manifest in his Saints and Apostles, by his Spirit or Seed of Faith, but I never read that Christ's Person, Flesh and Bone, was ever manifest within any Man, that was always without Man, and will be without Man for ever, distinct of himself.

Also *Fox* saith, *the Quakers speak in Christ's Person*. Here is another allegorical Speech without any Distinction. I have heard that an Ambassador hath represented the Person of a King, and his Speech, by Vertue of a Commission from the King, is in the King's Stead; but the Ambassador is not in the King's Person, though he represents the King's Person; the King's Person is at a great Distance from his Messenger.

So it is with Christ's Ambassadors, as *Paul* saith, *We are Ambassadors in Christ's Stead, beseeching you to be reconciled unto Christ by our Doctrine*. Now *Paul's* Person and Christ's Person were at a great Distance one from the other; for Christ's Person was in Heaven above the Stars, and *Paul's* Person was

here upon Earth ; so that *Paul* did not speak in the Person of Christ, that being at such a Distance, as I said before ; but *Paul* and the Rest from the Apostles, by Vertue of their Commission given from Christ, were Ambassadors of him, and so stood in Christ's Stead ; but Christ's Person was far enough off from them, as a King's Person is far off when his Ambassador is in a strange Land, who represents the King's Person, as aforesaid.

But the Quakers they will get into Christ's Person, and speak there, or else they will get Christ's Person into them, and so Christ must speak there in their Persons ; so, as I said before, the Quakers will not be separated from Christ, nor suffer him to separate himself from them, though I know they never were in Union together, neither was Christ ever in them that I have damned, nor never will be ; neither were they ever in Christ, nor never shall be.

Neither doth *Fox* own indeed that Person of Christ of Flesh and Bone that died at *Jerusalem*, to be now living in Heaven above the Stars, but *Fox* and the Quakers Christ they so much talk of, is a meer Allegory without Substance, a Christ that may be blown away with the Word of a true Prophet's Mouth, as I said in *The Neck of the Quakers broken*.

Also *Fox* saith, *Solomon's Books are good Scripture*, though I say they are not, being not in the Spirit of *Solomon* that gave them forth.

Here I perceive that *Fox* and the Quakers are got into *Solomon's* Spirit, just as they did get into Christ's Person. I see *Fox* can get into Spirits as he doth into Persons ; but I perceive *Fox* is got into *Solomon's* Spirit, and he blames me because I am not in *Solomon's* Spirit. I do seriously confess that I am not in *Solomon's* Spirit, And I am glad I never was in his Spirit ; for whoever is in *Solomon's* Spirit, doth not know the true God, nor the right Devil ; for *Solomon* knew neither of them, though he was a wise Man in Things of Nature, but ignorant of spiritual and heavenly Wisdom ; for *Solomon's* Wisdom hath the Ground work of much Lust of the Flesh and Idolatry ; for the Ranters Practice was grounded upon *Solomon's* Practice, who knew so many Women ; so the Ranters, thought they might have the same Liberty, seeing wise *Solomon's* Writings were owned for Scripture-record ; thus they

continued many of them in their Practice of Lust, till many of them were weary of it, as *Solomon* was when he was old, and then they left off that Practice, and turned Quakers, and so fell to be the greatest Idolaters of any, as *Solomon* did to his heathenish Wives, drew his Heart away from the Worship of *Moses*, to worship Idols.

So is it with those Ranters that are turned Quakers, they are become absolute heathen Idolaters ; for when they were *Puritans*, so called, they were zealous for the Letter of the Scriptures, and did practice a good Life as near as they could to the Letter ; but after they fell to the Practice of Lust, being encouraged by *Solomon's* Writings, they left that legal Worship and civil Practice the Law tied them unto, and followed *Solomon's* Practice of Lust.

And now they being turned Quakers, are fallen to heathen Idolatry ; that is to say, the Quakers they worship an unknown God, a Spirit without a Body ; they adore a Christ within them, and never minds a Body of Christ without them at a Distance ; they believe their own Spirits to be immortal, and cannot die ; they believe their Spirits go to God, or into God, again, according to *Solomon's* Words ; they believe God's Spirit being an infinite Being without a Body, and that this infinite bodiless Spirit taketh all Things into itself, and so their Spirits being immortal, they go into God when they die ; they will not acknowledge that Life or Soul doth die, but departs out of the Body, they know not where, notwithstanding the Scriptures are so full to prove the Soul that sins shall die, and Experience shews it doth die.

So that the Quakers are become the greatest spiritual Idolaters of any, and the greatest Fighters against a personal God of any ; for as *Solomon* did fall to worship the heathen Womens visible Images, or Idols, so do the Quakers worship invisible Idols, as a Spirit without a Body ; and that their own Spirits may subsist without Bodies, and that Spirits may be capable of Happiness or Misery without Bodies, this is the heathen Philosophers Opinion, they brought into the World that Principle of the Immortality of the Soul, and that Spirits might go to Happiness or Misery without Bodies.

And the Quakers hath got the heathen Principle to a Hair,

therefore become Heathen Idolaters, as *Solomon* was ; for the Scriptures declares another Thing. Where doth the Scriptures say that God is an infinite Spirit without a Body ? The Scripture saith, God is infinite, and so he is ; also the Scripture saith, *God is a Spirit, and will be worshipped in Spirit and Truth* : But it is not said, God is a Spirit without a Body ; for this I say, that if a Man may worship God in Spirit and Truth in this natural Body, as the Disciples of Christ did in their natural Bodies, and as I myself do in my natural Body, then of Necessity it will follow that God hath a spiritual Body, whereby I may worship him ; else I shall worship I know not what, as you Quakers do.

And because God's Body is a spiritual Body, therefore Christ said, when on Earth, *God is a Spirit, and will be worshipped in Spirit and Truth* ; he knowing that Body of his, that was then a pure natural Body, should, by his Death and rising again, be made a spiritual Body, and then all true Believers should worship him in Spirit and Truth, here in this natural Body : And so true Believers have worshipped Christ, the only God, in Spirit and Truth in the Apostles Commission, and so do we now worship God in Spirit and Truth ; for there can be no worshipping God in Spirit and Truth, without a true Preacher sent of God, as the Apostles, *John Reeve*, and myself were. And in this Sense, God may be said to be a Spirit, because he is a spiritual Body, and not a bodiless Spirit, as you Quakers do vainly imagine ; else why may not God be worshipped in Spirit and Truth without a Body, as well as God to be a Spirit without a Body ? You Quakers do not do well, in that you do not turn your Souls out of your Bodies, they being, as you conceive, immortal. Methinks you might sometimes let your immortal Souls slip out of your Bodies, and go into that infinite Spirit without a Body, and worship in Spirit and Truth, and then come into those Bodies again ; for I see you have, by your own Words, got into Christ's Person, and you have got into *Solomon's* Spirit ; and why can you not get your immortal Souls into God's infinite Spirit without a Body ?

By this the Reader may see, that the Quakers Principle is built upon the Heathen Philosophers, and not upon the Faith
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of the Prophets and Apostles, who writ the Scriptures ; for the Heathen Men were the first Broachers of the Immortality of the Soul, and of God being an infinite Spirit without a Body, and so the greatest Idolaters ; for those that writ the Scriptures never intended any such Thing, but altogether the contrary ; but the Quakers do cleave to the Heathen Principle, as, God being a Spirit without a Body, and the Immortality of the Soul ; and so they become with the Heathen, the greatest spiritual Idolaters of any People under the Sun ; for I am quite out of *Solomon's* Spirit indeed, and am glad I never was in it.

21. Page 27. *Muggleton*, thou condemnest our Christ and Light ; and *Muggleton* saith, the Quakers think to have eternal Life in the Scriptures.

But, saith *Fox*, *our eternal Life is in Christ, before Scriptures were.* And *Fox* saith, Page 29. *Thou exaltest thyself above Christ ; for he is a Man ;* and saith, *The Man Christ Jesus will bruise me to Pieces, which is manifest in his People,* meaning the Quakers.

C H A P. XXVII.

A great Stir the Prophet Muggleton hath, to keep the Quakers Spirits out of Christ.

Ans. **A**S for my Words, they are more largely opened in *The Quakers Neck broken.* Also this Saying of *Fox*, *That the Quakers had eternal Life in Christ, before Scriptures were.* To this I say, How comes it to pass that Christ hath turned *George Fox* Quaker, and many more of them out of him, now the World is ? Nay, Christ hath turned them over, to be judged and condemned by me to eternal Damnation. Certainly if *Fox* had eternal Life in Christ, before Scriptures were, Christ would have revealed it unto me, now the Scriptures are in the World ; for the Scriptures are given into my Hands ; and I find by the Scriptures, that *George Fox*, and many other Quakers, were never in Christ at all, neither before Scriptures were, nor now the Scriptures are in Being.

But I find in the Book of the Scriptures, that *George Fox*,
and

and other Quakers, were in the Serpent that beguiled *Eve*, and had eternal Death in their Seed, before Scripture were ; but it was not visibly known till now ; for this I certainly know, that you, *Fox*, and many more of you, came out of the Serpent's Loins, which was *Cain's* Father, and you being the Children of *Cain*, may be said to be in the Serpent-devil before the Scriptures were : And as sure as *Cain*, the Father of all the Damned, shall die an eternal Death, so I am certain that you, *George Fox*, with many other of your Quakers People, shall be eternally damned. Deliver yourselves from it if you can.

2. *Fox* saith, Pag. 29. *That thou exaltest thyself above Christ, for he is a Man : And saith, the Man Christ Jesus will bruise me to Pieces, which is manifest in his People*, meaning the Quakers.

I cannot get *Fox* the Quaker and the Man Christ Jesus to part ; for wheresoever *Fox* doth own Christ Jesus to be a Man, then presently this Manhood of Christ gets into the Quakers Bodies, and so Christ is manifest in them. Now I would very fain have Christ's Manhood by itself, and the Quakers by themselves ; but *Fox* will by no Means part with Christ, that he might be spoken with alone ; but Christ being so much manifest in the Quakers Bodies, so that no Quaker can find any Christ to be a Man, but what is manifest in their Bodies.

And this Christ, that is manifest in them, I suppose is he that will bruise me in Pieces ; but that Man Christ Jesus that I believe in, hath given me Power to condemn and judge that Man Christ Jesus that is manifest in the Quakers People ; for I know that Christ Jesus, that is manifest in them, is nothing else but the Seed of Reason the Devil, that is manifest in them ; for I know they have no Faith in the true Christ, but the Motions of Reason working in their Minds, taking Occasion by the Law written in their Hearts, it doth cleanse them from the outward Pollutions of the World, and from the Breach of some outward Laws ; and this is that Christ they so much talk of within them, and this is that Man Christ Jesus manifest within them. This is a true Description of the Quakers Christ manifest within them.

C H A P. XXVIII.

How Fox justifies the Magistrates persecuting of me in Darbyshire.

THESE are the most considerable Things for the Reader to take Notice of in *George Fox* his Book, so that the Reader may mind the Answer and the Interpretation I have given to those Scriptures which *Fox* the Quaker brings against me; but he leaves the Words of the Scriptures more dark to the Reader than they were in themselves, but I have given the Interpretation of those Scripture Words which *Fox* could not do, and what I have written in this Treatise is for the most Part left out in *The Neck of the Quakers broken*, because in that Book, all these Things in which *Fox* doth rail and revile at me in, as he calls it, *An Answer to the Neck of the Quakers broken*; but that Book of mine doth explain the Quakers Principle more plain and clear than this Treatise doth; for he that would have read that Book and *Fox* his Answer to it, would have seen all those Things which *Fox* doth alledge against me, more fully answered than he or any other Quaker could have questioned; so that had it not been for the Sake of others, and for the Ages to come, there need not have been any further Discoveries of the Antichristian Spirit of the Quakers concerning their Christ within them, but that Book: As also, there is some Things in this Treatise for the Information of the Reader, which was never printed before.

There is many other Sayings in *Fox* his Pamphlet which doth rail and revile, both against my Commission of the Spirit, and that Sentence I have passed upon many of the Quakers People: As first, *Fox* saith, *He believes that my Sentence will return back upon myself*, as in Pag. 6. 2. *Fox* saith, *That those I have cursed are clear over my Spirit*, as in Pag. 12. 3. *Fox* saith, *Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ, had he never seen Letter of Scripture, nor Man*, as in Pag. 18. 4. *Fox* gives Glory to his God and Christ within him, who hath, as he saith, set him and other Quakers

Quakers above that Curse and Sentence I have passed upon them, as in Pag. 20. 5. *Fox* blames me for saying God hath made me Judge of the Quakers spiritual Estate; *and yet, saith he, thou owns thyself to be but a mortal Man.* O how *Fox* despiseth that a mortal Man should be the Quakers Judge of their immortal Souls, as they imagine! *For, saith Fox, the spiritual Man judgeth all Things,* as in Pag. 21. 6. *Fox* blames me for saying that the Spirit of Reason in Man is the Devil; and *Fox* seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And *Fox* further blames me for fleeing from the Devil's Malice; yet he judgeth, that if those Magistrate Devils had inflicted more corporal Punishment upon me than Imprisonment, it had been but Reason the Devil still; *for, saith Fox, thou canst not say it was Unreasonableness in them, according to thy own Saying,* as in Pag. 23. 7. *Fox* calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture. *For, saith Fox, doth not the Scripture say all shall be taught of God, and that he opens, and no Man shuts? And doth not John say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah, and was not Christ anointed to preach?* as in Pag. 24.

C H A P. XXXI.

How the Curse of Muggleton shall remain upon Fox to Eternity.

Ans. **F**IRST, as for that Sentence that I have passed upon the Quakers People and others, it is irrevocable, and will be as sure upon you as if God had said it with his own Mouth; for, as I said in that Book, we are as true Ambassadors of Christ, as *Moses*, the Prophets, and Apostles were; and if they were sent of God, we are sent of God; and if there were any Power in their Sentence and Judgment to those People in their Time, so sure will the Sentence and Judgment of us, the Witnesses of the Spirit, be upon you, and as many of the Quakers People as hath, or shall fall under it: Neither shall that Curse I have passed upon you despising Quakers

Quakers, return upon myself no more than the Curse of *Moses* which open'd the Ground to swallow up wicked rebellious Men alive, for desiring the Priest's Office: So will it be with you *Fox* the Quaker, in that you have rebell'd against the Messengers of Christ, and strove for to be a Minister of Christ, when as he never chose nor sent you, yet you will proudly contend with those that God hath chosen, anointed, and seal'd to declare the highest Mysteries that ever was declared by Man, yet you look upon yourself to be better able to preach the Gospel then we; you, who knoweth not the true God, nor what the Devil is, nor that your Soul must die, nor any one true Principle of Faith, yet you are taken by the People to be a Man of Knowledge, and so you encourage yourself to be a Minister of Christ, and yet knows not what the true Christ is, nor where he is; and do you think that Hell shall not open its Mouth and swallow you up alive? Yea, I say it will, and you shall not escape, for I know and see it will be so, and you shall find my Words to be true, to your eternal Pain and Shame, as *Corah*, *Dathan* and *Abiram* did by *Moses*.

2. *Fox* saith, Those I have cursed are clear over my Spirit.

C H A P. XXX.

How the Curse and Sentence of Muggleton shall be over, and upon the Spirits of the Quakers to Eternity.

Ans. **I**T is a marvellous Thing that damned Men should be over his Spirit that hath a Commission from God, to condemn Despisers of the Holy Ghost; it is as if a Prisoner that is condemned by the Judge for his Breach of the Law, should have that Curse he pronounced upon the Man over his own Head: By *Fox* his Conceit the Man is in a better Case than the Judge, for the Man may as truly say that the Sentence and Curse the Judge hath passed upon him is clear over the Judge's Spirit; as if the condemned Man were in a better Condition than the Judge; yet the one goeth to be hanged, according to the Judge's Sentence, and the Judge goeth to his Palace: So is it with you, *George Fox*, and many other

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of you Quakers, you must go to the Damnation of eternal Death, according to my Sentence, and I shall enter into everlasting Life that condemned you ; so that you shall never clear yourselves from that Curse I have passed upon you, but it shall be over your Spirits and upon your Spirits to Eternity.

3. *Fox saith, Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ.*

C H A P. XXXI.

How the Law written in the Quakers Hearts, is that Christ they could have spoken in, had they never seen Letter of Scripture, nor Man that professeth it.

Ans. **H**ERE Fox sheweth plainly that the Quakers Light of Christ within them is nothing else but the Law written in their Hearts, their Thoughts accusing and excusing, as the Heathen have, the Apostle speaks of, and no divine Faith of Christ at all. Mind ! the Scripture saith, *By Faith we know the World was made, and by Faith Abraham offered up his Son Isaac, and Faith is the Evidence of Things not seen ;* and the Apostles preached the Word of Faith, and this I say, no heavenly, spiritual, or divine Light can be truly understood but by Faith.

And this I say further, that the Letter of the Scriptures were spoken by the Word of Faith, and by faithful Men ; for there is no Writings under Heaven that are the Ground of Faith, nor doth give Satisfaction to the Mind of Man, as to his eternal Salvation, as the Letter of the Scripture doth, if understood and believed by Man. How could Man have known the Creation of the World, and how God appeared to *Noah* before and after the Flood ? Or whether there were any Flood or no, but by Faith ? Or how can any Man know that God appeared to *Abraham, Isaac, and Jacob*, and gave them to prophesy so many hundred Years before of God becoming Flesh, and that he should save Men from Sin by his Death, even as many as should believe in his Name, with great and mighty Things that hath been done by the Power of Faith, which the
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their Hearts is the only and alone Christ the Quakers have to save them; and this Christ is indeed within them, and will never go out of them, but torment them to Eternity.

4. Fox gives Glory to his God and Christ within him, who bath, as he saith, set him and other Quakers above that Curse and Sentence I have passed upon them.

C H A P. XXXII.

How their Confidence will fail them in the Day of Trouble.

Ans. **Y**OUR Glory to your God and Christ within you will fail you in the Day of Trouble, neither will, nor can deliver you from that Curse and Sentence I have passed upon you, and others of your Brethren; neither will you ever be set above it, but shall be kept under it to Eternity: Flatter yourself as much as you can, you shall not be delivered, neither by your Christ within you, nor by the true Christ without you; this I know.

5. Fox blames me for saying God hath made me Judge of the Quakers spiritual Estate, and yet, saith he, thou ownest thyself but a mortal Man; For, saith Fox, the spiritual Man judgeth all Things.

C H A P. XXXIII.

How Fox shall see no other God or Judge, but that Sentence Reeve and Muggleton hath passed upon him.

Ans. **D**ID you Fox ever see any Man condemned to die, either natural Death, or eternal Death, by a spiritual Man without a Body? Are not all Men condemned, both natural and spiritual, by mortal Men like themselves? Was not Moses a mortal Man? Did not he condemn and judge many to die? He said but the Word, and it was done: And did not Eliab call for Fire from Heaven, and destroy two Captains and their Fifties? With many other strange Things he did, whereby many were judged by him and killed, yet he was but a mortal Man, and subject to Infirmary, as mortal Men are,

are, as the Scripture faith. Again, was not *Peter* a mortal Man, and was put to Death himself, yet he judged *Ananias* and *Saphira* his Wife to Death, yet a mortal Man; so is it with every true Prophet and Messenger of Christ, he hath Power to set Life and Death before Men, and Power to judge and condemn those that rebel against his Commission, and to justify those that yield Obedience unto it; yet all God's Messengers, they were mortal Men; now these mortal Men had great Power, being commissioned of God, and they all acted according to the Tenor of their Commission, and some of them destroyed Life presently.

And I am sure if you *Fox* had lived in *Moses's* Time, you would have been consumed by him in the Gainfaying of *Corah*, for you would have rebelled against *Moses* and *Aaron*, as you do now against *John Reeve* and me: But because my Commission is not to consume you immediately by a natural Destruction, you proudly vaunt yourself against the Commission of the Spirit, thinking you, and your Christ within you, shall be able to encounter with me and my Christ without me: But I must judge according to my Commission of the Spirit, and not as *Moses* and the Apostles did, to destroy the natural Life immediately; but our Commission is with relation to the spiritual Estate of Men and Women after Death, and accordingly we judge, yet but mortal Men, and must die ourselves. This Power hath God given unto me, and by Vertue of this, am I made Judge of the Quakers spiritual and eternal Estate, what will become of many of you after Death.

And as for that Saying, *The spiritual Man judgeth all Things*, this is to be minded, that every true Messenger and Minister of Christ may be called a *spiritual Man*, and he is so, because he teacheth such Doctrine that doth comfort the Spirits of some, and torment the Spirits of others, in that it divides between the Joints and the Marrow: Also those that truly believe, may be called *spiritual Men*, and can judge the Spirits of Unbelievers, because they know by Faith in the Doctrine of the true God, that others, that have not the same Faith, cannot have that Peace as they have; for they know by Experience in themselves, when they were Unbelievers, they were without God in the World, and so were not able to judge who were
happy,

happy, and who were not ; but being justified by Faith in the true God, they have Peace with God, and so can discern and judge the Spirits of others, by what they were themselves, who were some Time in Darkness, but now in the Light of Heaven ; and whoever hath this true Faith in the Doctrine of the true God, may be said to be a *spiritual Man*, and able to judge all Things that is naught in himself, and all the Unbelief and Despisings of others.

And so he judgeth all Things by his Faith in the true God, and in the Messenger God hath sent, yet Minister and People are but mortal Men, and must die, yet called by the Seed of Faith *the spiritual Man that judgeth all Things, and is judged of no Man.*

Therefore you *Fox* shall never have any spiritual Man to judge you to eternal Damnation, but me, that am but a mortal Man ; neither shall you see any other God or Judge ; but that Sentence that I have given upon you in this Life, do you see if you can get over it.

6. *Fox* blames me for saying the Spirit of Reason in Man is the Devil, and seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And further he blames me, because I fled from the Devil's Malice ; yet *Fox* judgeth, that if those Magistrates had inflicted more Punishment than Imprisonment upon me, it had been but Reason the Devil still ; for, saith he, *thou canst not say it was Unreasonableness in them, according to thy own Saying.*

C H A P. XXXIV.

A Reproof the Quakers for rejoicing in my Sufferings, and being sorry the Magistrates did not punish me more than Imprisonment.

Ans. **T**O this I do confess, that those Magistrates that persecuted me in *Darbyshire*, and did imprison me in *Darby* Gaol, they were reasonable Men, and no Unreasonableness was found in them ; for unreasonable Men are not fit to be Mayors, Aldermen, and Constables of Corporation-Towns. And did you ever know unreasonable, or distracted Men, to be Ministers of a Parish ? Nay, they were all reasonable Men that were my Enemies, and their Reason would have

have led them to have punished me with a greater corporal Punishment than Imprisonment, if the Law could have done it.

Nay, because they were reasonable Men, they could not go beyond their own Law; for their Malice would have reached unto Death, had the Law of the Land reached unto it.

And that would have pleased you Quakers very well, for I know some at that Time were sorry I escaped so well, and so soon out of Prison: And I find by the Writings of *Richard Farnesworth*, and yours also, that you are sorry in your Hearts that I escaped without any further Punishment, as whipping, and the like; and this I say further, had Reason the Devil acted in the Magistrates and the Priest, so far in Punishment upon me, as would have satisfied the Desire of you Quakers, and their own Malice, yet it had been but Reason the Devil still, and it would have been but the Malice of the Devil executed, and the Desire of the Devil satisfied.

So that I do justify that my Persecutors were reasonable Men, and did nothing unto me but what Reason the Devil led them unto; and I do expect no other Favour from reasonable Men, than what their Law will bear them out in: But this I must tell you, that when reasonable Men do judge rightly between Man and Man, in Things temporal, this is highly esteemed of by me, and warrantable in the Sight of God; but for reasonable Men to meddle with the Consciences of Men that breaketh no temporal Law, this is altogether condemned by me, and of God also. But *Farnesworth* and *Fox* the Quakers reviles against me, because I fled away from the Devil's Malice. Indeed the first Time I was in *Darbyshire* I did go to *Backwel*, but I did not know there was any Await laid for me till afterward: But however, I should have been glad if I could have fled away from the Devil's Malice this second Time also; but I have opened this more large in *The Neck of the Quakers broken*.

And as for those Magistrates Devils that persecuted me, I knew it was Reason the Devil in them: Also I knew they were urged on by the Priest of the Parish, for the Priest did ride upon the Mayor's Spirit, he being but low in Reason, and ignorant of the Law of Reason, therefore it was that I passed the Sentence of eternal Damnation upon none of my Enemies in that

that Matter, but upon the Priest only. His Name is *John Cupp*, I have named him here, because he is bound in that Bundle of Tares amongst the damned Sort; so that the Age to come may see him recorded amongst the Damned, as *Cain* and *Judas* are in the Scriptures, by good and righteous Men.

But I see by the Writings of you Quakers, that your Hearts are sorry, that the Powers of the Nation doth not punish me more; yet this I shall tell you, that I have more Enemies against me than any Quakers whatsoever; for you Quakers need suffer nothing by the Powers of the Nation for your Doctrine, for they and you are all one in that: But you, out of a voluntary Will, will worship and sacrifice yourselves in Meetings, contrary to the Law made by the Powers of the Nation, when as you have no Authority from God for any such Practice, you having no true Ministry no more than the Nation; so you bring Persecution upon your own Heads through a voluntary, groundless Suffering for Christ, when as Christ owns not your Meetings, nor the Powers of the Nation owns them not.

Why should you suffer so much for a Lie? I know you will take me for your Enemy to speak thus; yet this I say, I always loved the Persecuted, better than I did the Persecutor; for though Men suffer for a Lie, yet I thought it was in the Innocency of the Mind, and I always had Compassion upon the Afflicted for Conscience-sake, as I have known some that have lost their Lives for Conscience-sake, which I have been sorry for, though I know they suffered for a meer Lie, as all you Quakers do; for there is none of you doth suffer for Truth, yet I say whoever doth persecute you for Conscience in meeting and worshipping an unknown God, as you Quakers do, yet I say those Men that do persecute you willingly, they will be every Man of them damned to Eternity; for that which knoweth the true God, and the true Worship, will never persecute any.

Though we know their Worship to be false, but Men that are false Worshipers themselves, will persecute both the false Worshipers and the true; this I do know by Experience, in that Men have persecuted me only for going upon the Account of a Prophet; but glad would they have been if they could have caught me

me under any Law the Powers of the Nation had made, but they could not; therefore the Judge said to my Accusers, that Bill of Accusation it did not belong to the Law, so the Judge could not determine no Sentence upon me; likewise the Judge cleared me himself in his own Chamber, likewise I justified the same Things I was accused of to the Judge's Face. The Judge was hot at first, he not knowing I was the Man, said to my Friend that was with me, *it was not fit such a Man as I should live*. With that I asked the Judge why he said so? Do not you read in the Writing what you are accused of? I said, I read what I am accused of, but what is it say you, that I am not fit to live? Why, saith the Judge, are you the Man? I said yes. So the Judge took the Paper out of my Hand, and read the Articles of my Accusation. What say you to this, saith he? So one by one he asked me: So I answered him to every one distinct of itself; so when the Judge had heard my Answer, he said it was well, and freed me from going to *Darby Gaol* any more.

But this is that I would have the Reader mind, that if I had been taken in a Meeting, as the Quakers are, then the Judge would have had the Law on his Side; and all other Things I was accused of, as Blasphemy, and how I had Power to damn and to save, and that I was one of the two Witnesses spoken of in the *Revelation*, and that their believing the Scriptures now they were damn'd by me, would do them no good; these, with such like Things, were given in against me; I say all Things would have been swallowed up in one Meeting, and the Judge would have took up that Law, and would have given Judgment and Sentence upon me, as he did to Baptists and Quakers in my Sight, only for meeting contrary to the Act.

Therefore if you Quakers would forbear meeting, you need not suffer for your Faith at all; and if you would be ruled by me, or take my Advice not to meet at all, for I am sorry that many innocent harmless People should waste their Estates, suffer Imprisonment, and impoverish their Health, and suffer Banishment, and so bring their Lives to an End before their Time, for that which is not Truth,

For you do but imitate other Men's Commission and Practice, so that you are traditional People, as all other Churches are ; for if you do not meet contrary to the Law, you need not suffer the Loss of a Groat for your Faith, nor your Christ within you ; for the Powers of the Nation are of your Mind as to your Doctrine ; the Pope will agree with you as to that, but all the Stife amongst you is about Discipline, this I am very sensible of.

Therefore I never rejoiced, nor desired the Sufferings of the Quakers for their Meetings, though I knew they suffered for a Lie, yet I always pitied them when they were imprisoned and banished for meeting though I know they rejoiced at my Imprisonment, and were sorry there was not worse Punishment inflicted upon me ; the Truth of this is clear by the Writings of *Richard Farnesworth* and *George Fox*, and other Quakers that I know, who justified the Magistrates in what they did unto me, and thinks the Magistrates might have punished me worse if they would ; but I know they would not have spared me so much as they do the Quaker, had they had the Law on their Side as they have against the Quakers. But no more of that here.

7. *Fox* calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture ; yet, saith *Fox*, *doth not the Scripture say all shall be taught of God ? And that he opens, and no Man shuts ? And doth not John say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah ? And was not Christ anointed to preach ?*

C H A P. XXXV.

How it doth belong unto mortal Men, that are chosen of God, to interpret Scripture, and not unto Christ himself.

Ans. **H**ERE the Reader may see the Ignorance of *Fox* the Quaker, and all the rest of them, of the true Meaning of the Scriptures ; also I shall make it appear to those that have any true Light in them, that the Interpretation of Scripture doth not belong unto Christ now, nor never did, but it belongs

belongs only unto such Men as he sends, and hath given them the Gift, as thus.

First, *Moses* was a Man, and did not he interpret unto his Brethren, the *Israelites* in *Egypt*, the Sayings of God unto him concerning their Deliverance out of that Bondage? Did not *Moses* and *Aaron* interpret, and shew Signs and Wonders in *Egypt*, of those Things God had revealed and made known unto them? Was not these Men that did this?

2. Was not *Joseph* a Man, that did interpret his own Dreams, and the Dreams of *Pharaoh's* Butler and Baker, and *Pharaoh's* own Dream? Will you, *Fox*, say it was God that did interpret *Pharaoh's* Dream? Was it not *Joseph*, a Man like himself, therefore promoted to great Honour.

3. Was not *Daniel* a Man, that did interpret the King of *Babylon's* Dreams? Did God interpret the King's Dreams, or *Daniel*, that was a Man? Did not those Kings of *Babylon* promote *Daniel* to Honour, in that the Spirit of the Holy Ghost had given a Man such Wisdom and Understanding to interpret Dreams, Visions, and hard Sentences? All this was done by a mortal Man, and not by God himself.

4. Was not the Prophets mortal Men, and not God? Yet they did interpret to the Kings of *Israel* and *Judah*, the Council of the God of *Israel* what he would do if they would not forsake their Idolatry, and turn unto the Worship of the Law of *Moses*, he would make them desolate? Yet these Prophets were but Men, and not God. Though *Eliab* did call for Fire from Heaven, and destroyed two Captains and their Fifties, and Fire to burn up the Sacrifice in the Sight of the People, and destroyed four hundred of *Baal's* Priests, and shut the Heavens that it rained not, yet he was but a Man; it was not God himself that the King would, or did seek after to kill him, it was a Man like himself.

Also *Jeremiah*, when he unfolded and interpreted the Council of God, that other Prophets had foretold of, concerning the Destruction of *Jerusalem* to *Zedekiah*, Was it God himself that did interpret it to the King, or was it *Jeremiah*, a mortal man, or no?

So all the Prophets little or much, gave Interpretations of the Council of God concerning *Jerusalem*, they were all but Men. And were not the People of the *Jews* bound to believe those Men whom God sent, except God would come himself?

Why then doth the Prophet *Isaiah* say, *Who hath believed our Report? Or to whom is the Arm of the Lord revealed?* His Meaning is this, whosoever doth believe we that are Prophets sent of God: Believe but our Report, and you shall know the true God, the God of *Israel*, and the Strength of his Arm, to save and deliver you from your Sins: But except ye believe our Report, who are Men like yourselves, the Arm of God's saving Health will never be revealed unto you, for God will not do it by himself, but by us his Messengers, who are Men, will his Arm of Salvation be revealed unto, if you believe our Report.

5. Was not *Philip* a Man that did interpret that Saying in *Isaiah* the Prophet, which the Eunuch read, *Acts* viii. 32. *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, so opened he not his Mouth.* Here *Philip* ran to the Chariot, and asked the Eunuch, *Understandest thou what thou readest?* As Verse 30. Mark. Said the Eunuch, *How can I, except some Man guide me?* Here you may see that the Eunuch did not expect that God himself should interpret Scripture unto him: But, saith he, how shall I know the Interpretation of Scripture, except some Man guide me? That is, except some Man interpret it to me, as the Words doth imply; for *Philip* opened those Sayings unto him, which made the Eunuch to understand, and believe, and be baptized.

Now will you *Fox* say that Christ himself did interpret this Scripture to the Eunuch, or did it belong to a mortal Man? I think you will not be so grossly ignorant, to say that Christ himself went into the Eunuch's Chariot, and interpreted those Scriptures to him; surely if the Interpretation of Scripture had belonged only unto Christ, and not unto Man, as *Fox* doth assert, then Christ must have come from Heaven, and have went into the Chariot in *Philip's* stead, because *Philip* was a Man, and Interpretation of Scripture doth not belong to Man, as *Fox* the Quaker saith.

May not any Man that hath but the Light of Sense and Reason in his Understanding, see the gross Darkness of these Quakers, which pretends to be in the clearest Light of all the seven Churches, but, to my Knowledge, the darkest of all, in Point of Doctrine.

And

And as for that Saying of Scripture, *We shall be all taught of God*, it is not meant that God will teach every particular Man and Woman himself. Do you *Fox* believe so? Why then do you prattle to the People when you meet, as if you would interpret the Meaning of Scripture, and teach the People the Knowledge of Christ; for you are but a Man? Why do not you let Christ teach the People himself, seeing you will have all taught of God, and allow no Man to interpret Scripture, nor teach the People? For if you say Christ doth interpret Scripture, and not *Muggleton*, because *Muggleton* is a Man, and the Interpretation of Scripture you say belongs to Christ, and not to *Muggleton*, for *Muggleton* is but a Man; so Quakers are all taught of God, and not by Man.

I marvel why there is so many Men-teachers amongst the Quakers, seeing teaching Knowledge of heavenly Things, and the Interpretation of Scripture, belongeth to God and Christ, and not to Man! If I were of your Faith, I would give over teaching and talking of the Scriptures, and leave it to God and Christ, to whom it doth belong, and it would be well for you Speakers of the Quakers, if you had done so before you took upon you to preach Christ within you; you have undertook to teach that which you say God will do, and to interpret Scripture, which you say doth belong unto Christ.

But I see all those People that will be taught of God, and have the Scriptures interpreted unto them by Christ himself, and will not receive the Interpretation from Man, I say those People are more ignorant and dark in their Minds, than those that are taught by Man.

And I am sure the Quaker's People would have known more Truth if they had been taught by Man that hath a Commission from God, as *Reeve* and *Muggleton* hath, than they do by all that God ever taught them in their Lives.

And the Interpretation of Scripture we have given, if understood, would have informed their Judgments more than all the Interpretation of Scripture that Christ ever did interpret unto the Quakers People since the Name of Quakers was put upon them; yet we are but mortal men, and must die.

But to clear the Scruple that may arise in Mens Minds, because I speak thus, I shall shew in a few Words how Men may be

be said to be taught of God, and how the Interpretation of Scripture may be said to belong unto Christ.

First, When God chuseth any one Man, or more, to be his chosen Prophet, Messenger, or Minister, God doth furnish such with Wisdom and Understanding, and Revelation, to declare the mind of God to the People, what God would have the People do; and look how many People, or whoever doth believe this Messenger sent of God, they may be said to be taught of God, and are taught of God.

So likewise he that hath the Gift of Interpretation of Scripture, as Prophets, Apostles, and we the Witneses of the Spirit hath, our Interpretation of Scripture may be said to belong unto Christ, and that it is the true Interpretation of Christ himself, because we had our Commission from him to teach the People, and to interpret Scripture to as many as believe us, to their great Peace and Satisfaction of their Souls: And in this sense People may truly say they are all taught of God, and that Christ hath given the true Interpretation of Scripture by his Servants the Prophets, Apostles, and Witneses of the Spirit, to our everlasting Peace and Comfort, yet all this is declared by Men, yea, by mortal Men, and not by Christ himself, as the Quakers do vainly imagine.

6. Also Fox saith, *Christ opens, and no Man shuts*: And saith, *Doth not John say, No Man was found worthy to open the Book, but the Lion of the Tribe of Judah?* And saith, *Was not Christ anointed to preach?*

C H A P. XXXVI.

How every true Prophet and Minister of Christ hath Power to open the Book of Conscience.

Ans. **T**HIS beareth the same Sense as the other, whatsoever the Prophets, and Apostles, and Witneses of the Spirit doth, it may be said Christ doth it, as the Prophets they preached of Balm in *Gilead*, and of Eye-salve to anoint the Peoples Eyes, that they might see what did belong to their Peace, and where they might have Salve to heal
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the Wound in Conscience, which Sin had made in their Souls, this is called the preaching of Christ by his Prophets.

2. The Apostles had Power given them by Christ to open the Eyes of the Blind, and to give Light unto them that were in Darkness, and in the Shadow of Death, and brought those that believed their Doctrine into the Light of Life eternal. Also they had the Keys of Heaven and of Hell, to bind Sin upon the Consciences of Unbelievers, never to be forgiven, and to loose the Sins of those that did truly believe their Doctrine of Christ; and thus they did open the Book of Conscience in the Believer, and no Man could shut up that Conscience which the Apostles Doctrine opened; neither could any Man open that Conscience the Apostles shut up in Unbelief. This also is called the preaching of Christ, and opening and shutting the Book of Conscience by Christ; yet this was done by Men, and not by Christ himself. But in regard they did preach the Gospel by Vertue of Authority from Christ, and they were anointed by him to preach the everlasting Gospel, and had Power given them to open the Book of Conscience in some, whereby they did believe in Christ, and shut the Conscience of others up in Unbelief; and thus that Saying of the Scripture is fulfilled, that Christ was anointed to preach the Gospel of glad Tidings of Salvation; for what his Messengers doth, it is as if he did it himself.

Again, We the Witnesses of the Spirit are anointed and chosen of Christ, to preach the everlasting Gospel, and Christ hath given us Power to set Life and Death before Men, and we have Power to bind and loose, and to open and shut the Book of Conscience; and no Man can shut that Conscience we have opened, neither can any Man open that Conscience we have shut up in Darkness, as to any spiritual Knowledge, or true Peace: This many can witness on both Sides, if they would, but our other Writings doth speak more large of this Point; so I shall say no more as to this.

Only this, that this Power we the Witnesses of the Spirit have, is the Power of Christ, as the Prophets and Apostles Power was in their Time, therefore said to be done by Christ himself.

But I know *For* the Quaker is willing to believe that dead
Prophets

Prophets and Apostles were Messengers of Christ, but he doth not believe there is any sent of Christ not alive, but what is within them; but he shall find that we the Witnesses of the Spirit were sent of God, and have as great Power given us, as any Prophet or Apostle whatsoever.

And as for that Saying of *John*, Revelation v. *That no Man in Heaven, nor in Earth, nor under the Earth, was able to open the Book, but the Lion of the Tribe of Judah.* This I would have the Reader to mind, for it is a vain Thing to talk to Quakers of Interpretation of Scripture by Man, that is alive; but *John* that spake these Words being dead, the Quakers believe his Words, though they know nothing what he meant, nor what that Book was that none could open but Christ.

This let the Reader mind, that there is three Books that are to be opened by Christ, as you may see, *Revelation xx. 20, And the Books were opened, and another Book was opened, which is the Book of Life.*

Now to give the Reader to understand these three Books; the first Book is the Law written in Man's Heart, this Book are all the Heathen to be judged by, when it is opened at the great Day of the Lord. The second Book is the Conscience of People who hath heard the Preaching of Faith in Christ, yet did not believe; when this Book is opened they shall be judged at that great Day in themselves, for their Unbelief. The third Book is the Book of Life, wherein all true Believers Faith is written, and according to their Works of Faith they are judged, and so according to the Works of Unbelief, are judged; and according to the Works of Reason, their Thoughts accusing, shall the Heathen be judged according to what is written.

In these Books shall all People be judged, both small and great.

Mind and look what Judgment God's Messengers hath given unto Men in this Life, the same will Christ give when he doth raise them again at the last Day, as I have said before; therefore this Book, it was which no Man in Heaven nor in Earth could open, the Book of Life, and none was found worthy to open the Book of Life but Christ, he being the Lion of the Tribe of *Judah*. This Book of Life must needs belong to Christ to open, and to no Man else; for he is God the first and the

the last, the Beginning and the End of all Mankind ; but what is this to interpret Scripture ? Christ hath given that to Man ; but I have opened these Things more large in *the Interpretation of the whole Book of the Revelation*.

In the last Place, I shall say something as to the Quakers Principle and Practice. Fox saith, in the End of his Pamphlet against me, *that I am judged with the Spirit of Truth ; and over me, saith Fox, is the true and faithful Witness Christ Jesus, the Corner-stone, which will grind me to Powder*. Further Fox saith, *in Christ is his People, meaning the Quakers, that reign over my Head, that can raise and reign over the Head of the Curser : And Fox saith, Edward Bourn, whom thou hast curst and damned, who is far above thee and thy Father, in him that redeems out of the Curse, and destroys thee and thy Father both*.

I do acknowledge that Christ Jesus, the faithful Witness, the Corner-stone, should grind me to Powder, if he doth not own me to be sent of him ; if I do curse any without a Commission from him, or if I should curse any of the true Christ's People, then let that Curse be upon my own Head, as Fox saith.

Also I was always willing that those People that were ingrafted into Christ by Faith, should be above me ; for there is no People in Christ but such as are ingrafted into him by Faith, which I am sure no Quaker is as in that State, neither can any Man be a Member of Christ, but by the hearing of Faith, *and Faith comes by hearing ; how can any preach the Word of Faith except he be sent ?* As I am sure no Quaker never was sent of Christ to preach, therefore no Quakers People in Christ.

But that Christ the Quakers People are in, I, that am a Man, hath Power over some, I have separated their Christ from them one from the other, and hath shewed them the true Christ to their great Satisfaction, and they have been glad they were rid of the Quakers Christ,

Others again hath been condemned by me, both them and their Christ, neither would I let them and their Christ part one from another, but torment each other ; for this Christ the Quakers hath in them, is the Law written in their Hearts, and the Christ the Quaker People are in, is the Motions of this Law, and sometimes they do well, then the Law is quiet in
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them, and their Christ giveth Peace to them ; so I, knowing this Christ was born with Man, and Man born with it, as the Apostle saith, being under the Law, then free from Grace.

But, being born again, we are not under the Law, but under Grace ; but the Quakers People are under the Law, though not the outward Letter, as the People of the Jews were, yet they are under the Law written in their Hearts, as the Heathen were before any Law was given ; and this is the Quakers Christ within them, and that Christ they are in ; so that Christ the only God hath chosen me, and hath given me Power over the Quakers Christ within them, and themselves also, to keep them together, so that the one shall not part from the other ; for though they shall desire that this Christ within them might part from them, but it will not, but torment their Souls to Eternity : This will be *For* the Quaker's Portion, and many more Quakers besides ; and if you, *Edward Burn*, and others of the Quakers, whom I have cursed, do get over, or above that Curse and Sentence I have passed upon you, let your Righteousness be what it will, I say, then *Cain* shall get above and over that Curse God himself pronounced upon him, and so shall *Judas* get above that Curse Christ pronounced upon him.

Furthermore, if you Quakers were not wilfully ignorant and blind, you might see that this Commission of the Spirit, given to *John Reeve* and *Muggleton*, hath had great Power over the Ranters and Quakers ; it hath broken the Ranters Principle all to Pieces, so that none dares hold up an Argument to defend it : You Quakers are also very much shattered, you are not like the People ye were sixteen Years ago ; this some that had a Love for you have seen and confessed.

The Ranters, when we came out first, sixteen Years ago, were very high in their Elevations, in seeing of Visions, and going forth as Prophets and Prophetesses, and stripping themselves naked for Signs, as you Quakers have done. I can make it appear in some Particulars, that this Commission hath had great Power over Ranters and Quakers ; for the Heads of these two were *John Robins* and *John Taney* ; *Robins* was the Head of all false Christs, false Prophets, Prophetesses, Shakers, and Quakers ; and you Quakers are but the Spawn of *John Robins*,

Robins, and that Christ you own within you, being a false Christ: *John Robins* was the Head of that Principle; also his Believers had those Witchcraft-fits upon them as you Quakers had, very strongly at that Time, when *John Robins* was in Power. Also *John Taney* was the Head of the atheistical Ranters; and those Ranters were very high in their Language, and vile in their Practice, as, to oppress one another, deflower Virgins, commit Whoredom with Mens Wives, and counted all the Wickedness they did, to be Righteousness. These Things, and much more, did those People do, and these two Heads were in great Power when we came first out; and the first Man that was cursed by us, after we had Power, was *John Robins*; after that, divers of his Prophets were curst; and in two Months after, *John Robins's* Power fell, and all his Prophets and Prophetesses fell with him; so he and they mouldered away like Dirt, and none durst acknowledge any Faith in *John Robins*; neither could they attain any Witchcraft-fits any more; so that *John Robins*, and his Prophets and People are laid aside, as if they had never been.

Afterwards it came to pass, that *John Taney* was damned by us, because he would not lay down the Priesthood, and his *Jerusalem* Journey: He had Witchcraft-fits also, and would shut himself up nine Days to produce them, but could not, after he was curst; so, after few Years he fell, and all his great Matters, to nothing, so that not one of his Hearers can tell what became of him. Likewise we did pass Sentence on several of the Ranters Ministers, as of them themselves, so that they all tumbled down headlong, and could not rise again to this Day.

Now do you, *Fox*, the Quaker, call to mind, and see whether his Curse of *Reeve* and *Muggleton*, hath not been over the Quakers People, nor touched them? There hath a many Quaker been curst by us, but especially of late Years, by me. Have you yourself, *Edward Borrows*, *Francis Howgal*, you three were the first Quakers *John Reeve* damned; have you three had any Witchcraft-fits since? Have you foamed at the Mouth, and swollen in your Belly, with the Workings of the Spirit, and, as you think, as if you had the Falling-

sickness? Have you had any new Vision, or new Revelation in those Witchcraft-fits since? Yea, or nay?

I am sure it hath great Power over you Quakers, and hath put a Stop to those Witchcraft-fits; for I do not hear of any Quaker of late that hath any; though they were never curst by me; this Curse hath run in the Line of the Heads of the Quakers, so that it doth put a Stop to the whole Body; so that none of the Members can produce a Witchcraft-fit; nay the Quakers are bereft of all Revelation now, and Messages to the Magistrates; they have left off stripping themselves, naked, and imitating the Prophets of old.

Do you *Fox*, own that Practice of *Solomon Eccl* the Quaker? I perceive by a Passage in your Book you do, because *Isaiah* did so, as a Sign to the Jews; but your Prophet *Solomon Eccl* went in a more shameless Manner, being sent by the Spirit of Witchcraft, than *Isaiah* did that was sent of God; for *Eccl* went stark naked, as is reported, at *Aldermanbury* Church, and not only so, but he was shamefully beshit, so that none could lay Hands on him, only the Coachman's Whip gave him a Jerk or two: This is he that went with Fire upon his Head in *Bartholomew-fair*, also he sowed his Linings upon the Peoples Communion-table, to prophane it at *Aldermanbury* Church; these Things were very brief formerly with the Ranters and Quakers People, they were much for Signs, though some of them were very beastly Signs; yet the Ranters and Quakers were well pleased with them, being moved thereunto by the Spirit of Witchcraft, to imitate Prophets of old in a more shameless Manner.

As I could tell you some Things of the Ranters Practice, who would go forth as Signs: There was one his Name was *Nathaniel*, he was the Ranters Sign, yet pretended to be a Sign of Presbyterian Ministry, that as he did stink in the Nostrils of People, so should they; for he went always beshit, so he was called *Shitten Nat*; he eat his own Dung, and stank that none would come nigh him; nay *Mistress Cook*, a Ranter, would lie with him in the Fields, and make Cakes of his Dung for him to eat, and he did eat his own Dung; but whether she did eat any with him, I cannot tell; but it was said she did: Now this Sign goeth beyond the Quaker *Solomon Eccl*. Also
this

this Mistress *Cook* she went to *Wesminster Church* to shew the Minister a Sign, she stript herself stark naked, and went into the Church; so some threw a Cloak over her to cover her Nakedness, and she was committed to *Bridewell*, and there she was clothed all in white Linnen, like the Queen of Heaven; these were Ranting Signs now for you Quakers to imitate; many such Things were acted by that Sort of People; as that *John Thomas*, who danced naked before Sir *Richard Brown*, as he went to the Church, and being committed by him, was extreemly whipped, and when he had suffered, and was out of Prison, poisoned himself. *Bridget Russell* the Quaker's Wife can witness the Truth of his Nakedness before Sir *Richard Brown*, for she went on one Side, and Mrs. *Poole* on the other, they were both imprisoned with him. Many more of those Ranters came to a sad End, for most of them fell to nothing after their Head *John Taney* did fall, and their Principle doth stink in the Nostrils of all civil People, even as he did that was the true Sign to that Sort of People; for he stank in the Nostrils of all that came near him, he could not endure himself, nay, he killed himself with the Wyer of a Candlestick, thrust it into his Belly, and so died. Do you *George Fox* approve of such shitten shameless Prophets, and stinking Signs as these? How much Difference is there in *Solomon Eccl* his Sign being a Quaker, than in the Ranters? Are not you Quakers almost ashamed of your Prophets Signs? These Things hath been pretty common amongst Quakers heretofore, when the Spirit of Witchcraft reigned in them; but now the Power of Witchcraft-fits is subdued by *Reeve* and *Muggleton's* Commission, neither shall you Quakers, whom I have cursed, get above, nor over that Curse I have passed upon you; for it shall be upon your Persons, and over the Heads of your Souls to Eternity, and none shall deliver you from it.

Thus much in Answer to *George Fox* his printed Pamphlet.

By *LODOWICK MUGGLETON.*

Here

Here followeth the COPY of a LETTER
sent to *Sarah Coppin*, Quaker.

Sarah Coppin,

YOU may remember about fourteen Years ago, in the Year 1653, that you did seem to receive *John Reeve* and *Lodowick Muggleton* as Messengers and Prophets of the Lord, or as Witnesses of the Spirit; and further, you did shew much Kindness unto us upon that Account, for there could be no other Inducement in us at that Time to invite any to shew Kindness unto us, but that Doctrine declared by us concerning the true God, as our Writings did declare, which you did seem to own. Also you may remember your great Zeal you had for us when we were Prisoners in *Old Bridewell*, your Zeal carried you out so far for us, to deliver a Writing of ours unto *Oliver Cromwel*, who was then chosen Lord Protector; this you did yourself in Zeal and Love to this Commission of the Spirit, as we the Witnesses of the Spirit thought, and I suppose yourself did think what you did in that Kind, it was in Sincerity of Heart also, and we took it so, and had a Love for you as to your eternal Happiness; but your Faith was not truly grounded, neither upon the Doctrine of the true God, nor the Commission of the Spirit, as it is manifest since. Also you may remember one *Joan Bishop*, a Maid, that was the Occasion of bringing you acquainted with us, and that you had been very religiously given before you met with us, even so much that you were almost distracted about your Salvation, in that none of the Preachers of the Nation could shew you the Way to rest for your Soul, they having no true Rest themselves; yet you may remember your receiving us upon that Account as Prophets of the Lord, who had put down *John Taney*, *John Robins*, and many others that went as Prophets and Prophetesses, and pretended great Revelations and Visions from the Lord, and yet knew not what God is: These all have been brought down by us the Witnesses of the Spirit, these Things you know in Part.

Also

Also your Acquaintance with us, it cured you of that distracted Condition you were in before you knew us, and you were clothed in your right Mind, and was able to give a sensible Answer to any that did oppose you: But I know you cannot do so now you are turned to the Quakers, though you are become a Speaker amongst them. I know your Pride, and Ambition of your Heart, that loveth to be esteemed of People: What, a Woman Preacher! You think this to be a great Glory to you; but the greatest Shame that possible may be, will be the Effects of it; for it is not your many senseless Speeches, without Form or Order, produced by a Witchcraft Spirit within you, which you call the Light of Christ; I say, this you have gloried in will be your endless Shame, for your latter End will be worse than your Beginning; for you are become an absolute Apostate, who hath back slid, and fallen from the Truth, and turned to the Quakers, the most Antichristian Principle of all the seven Churches, and the greatest Fighters against a personal God without Man, of any; so that you are an absolute Apostate, and impossible to be renewed by Repentance; for you are fallen from Truth to a Lie, for you are as some were in the Apostles Time, as *Heb. iii. 6.* who were enlightened, and had tasted of the good Word of God, and the Powers of the Life to come; that is, they were enlightened by the Commission of the Gospel committed to them to preach, they tasted that good Word of God, even the Doctrine of Christ, which was Life and Salvation to them that truly believed: But seeming Believers tasted of this good Word of God, which the Apostles preached, and rejoiced in it for a Season, as *Herod* did; and as for the Powers of the Life to come, they had Peace in their Minds, and Hope of eternal Life by the Apostles Doctrine, so long as they stood by Faith; but when they fell away from that Faith they once profest, they could not be renewed again by Repentance; so that all that Light and Word of God they tasted of, and Peace, and Hope, which is the Powers of the Life to come, it all withered and died within them; so that they were not sensible of the Light of Heaven, nor any Goodness of God's Word they preacht, nor any Peace, or Hope, they ever found by owning the Apostles Doctrine; so it is
with

with you as it was with those Apostates that did fall away from the Apostles Commission, after they had made a Profession to own and believe it, and had received many Refreshments in their Minds, and had tasted of the Joys of Heaven ; but in that they did fall from it to some other Opinion, as to the Worship of the Law, as the *Galatians* did, who were bewitched, as *Paul* saith, so that their latter End was worse than their Beginning. For before a Man join with Truth, though he doth not believe it for the present, yet it is possible he may be renewed in his Mind, and come afterwards to believe, and be saved ; but if any shall profess Truth, and rejoice in it for a Season, and afterwards fall away, it is impossible for such a one to be renewed by Repentance, as aforesaid. And this is your Condition, for you rejoiced in this Commission of the Spirit for a Season, and did many good Acts for us, which did manifest that you had a Love for this Declaration of *John Reeve* and myself ; and yet afterwards to fall away from the Belief of it, and not only so, but to speak evil of us the Witnesses of the Spirit ; in that you said you knew *John Reeve*, and *Lodowick Muggleton* very well, and that we were the greatest Deceivers that ever was, and that as soon as ever you met with Truth, meaning the Quakers, then you forsook us ; these, with such like Words, and more than I mention here, did you say ; which is clear to me that you are not only fallen from Grace, but you have trampled the Blood of the Covenant under Foot, and counted it an unholy Thing, even that whereby you should have been sanctified by Faith ; had you held out to the End, you should have been saved by this Commission of the Spirit ; for there is no Salvation under Heaven to be found in these Days, but in the Belief of this Commission of the Spirit given of God to *John Reeve* and myself : For our Commission is as true as the Apostles Commission was at that Time, and we as true Prophets as they were Apostles ; so that whoever shall make a Profession of this, and fall away afterwards, and speak evil of that they once owned, I say they trample the Blood of the Covenant under Foot now, as they did in the Apostles Time, and do count that an unholy Thing that should have given them the Assurance of everlasting Life ; but it is impossible for such to
return

return to the Truth again. And this I must tell you, a Man cannot properly be said to fall away, but when Men and Women fall from a Commission; for we see many People fall oft from one Profession of Religion to another, as from Baptists to Quakers, and Independents to Baptists, and Quakers fall from that Principle to others, and some to Atheism; yet this is not properly a Falling away, because there is no true Prophet or Ministry amongst them all, not in the whole World; so that to my Knowledge many hath fallen from one Thing to another, and at last have come to be saved by this Commission of the Spirit, and have had Assurance of eternal Life in themselves, notwithstanding their Falling from several Forms or Worship; but whoever falls from the Commission of God, there can be no Return again, neither can they possibly be saved; therefore thought it convenient to let you know what will be the Effects of your Fall. I have been in this Commission these sixteen Years, and I never knew but four Persons that did fall which seemed to own us; yourself is one, and a *Scotch-woman*, *Alexander Hails* his Wife, she fell to the Quakers as soon as we were put in *Newgate*, for indeed she was very poor, and we being in Prison could not supply her with Loaves no longer, there being but very few that did believe at that Time, so she did fall to the Quakers and forsook us; for I suppose the Quakers had more Loaves amongst them, for they were many; for a Loaf of Bread was the greatest Religion she had in her; for she was for *John Robins* his People so long as he could maintain them with the Stock he got from them; but when that was spent, she did fall from him and his People also. The third Person was *Mistress Langley*; the fourth was *John Hide*, Bookseller; these all seemed to own the Doctrine of this Commission of the Spirit, and pleaded much for it, and rejoiced for a Season in it. This *Mistress Langley* did fall to the Quakers as you have done, but a woful Effect did follow upon it, even Distractedness of Brain, a Wasting of her Estate, an Endeavour to kill herself, a fugitive, and vagabond Condition in this World, besides her Damnation hereafter.

Now I have shewed you what a dangerous Thing it is to fall from commissioned Men to non-commissioned Men, and what a dangerous Thing it is for Men or Women to exercise

the Offices of Preaching without a Commission from God, or from him whom God sends; therefore I shall say these Words as followeth: I have heard of your being a Quaker these many Years, so I let you alone as to that, but of late I hear that you are a Speaker among the Quakers Meetings, and that you knew *John Reeve* and myself, and did keep Company with us, until you met with Truth, the Quakers Principle you call Truth: Also you said we were the greatest Deceivers that ever was; and you said, rather than you would return again unto us, you would go to the Publick, and hear the Priests of the Nation; these Things I have weighed and considered, first your revolting and back-sliding from that you once rejoiced in: And secondly, in that you have sinned against the Holy Ghost, and have contemptuously spoken evil of the Commission of the Spirit, in calling it the greatest Deceit that ever was, in this you have trampled the purest Truth that ever was, under your Feet, as an unholy Thing, and as a Scorn: Therefore for these Things aforesaid, in Obedience to my Commission from God, I do pronounce *Sarah Coppin*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity, and it will be a marvellous Thing if you escape a fugitive and vagabond Condition in this Life, besides your Damnation hereafter; for Sins of this Nature hath commonly a double Curse follow, as it did with Mistress *Langley*. I had no Hatred in my Heart to you at all in this Thing, but in Obedience to my Commission I have done this, that you might not go to Hell in a Sleep, but that you may know what it is to despise the last Messengers of the Spirit of God, and that the Age to come may see and read this Letter, and may fear to do as you have done.

I was informed of some of these Things by one *John Clark* a Tanner.

Written by Lodowick Muggleton, one of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ in Glory.

*Another LETTER, sent to Richard Chair,
Quaker, as followeth.*

Richard Chair,

I Am informed by one *Francis Newel*, that you have reported very base Lies of me in the temporal ; and not only so, but you have blasphemed against the Holy Ghost, as most of you Quakers do, and that without a Cause ; for I do not remember I ever had any Discourse with you, nor no Dealings with you, neither temporal nor spiritual ; neither do I know you, if I should see you, and it is very like you do not know me, if you should see me ; yet notwithstanding, you have reported, that you knew me in *Trinity-Lane*, and that I was a very cruel Man to my Servants, and would abuse my 'Prentices ; and further, you will not believe, but that I lived in *Half-Moon-Court*, in *Bow-Lane* ; which Things are all false ; for I never lived in *Half-Moon-Court* in my Life, neither was I ever cruel to my Servants ; Cruelty was always contrary to my natural Temper, therefore the Neighbours that lived by me, and in my House, will say I was one of the patientest Men to my Children and Servants, upon the Earth ; though none of those Neighbours, nor those that lived in my House, did love my Principle, or Religion, nor my Commission they could not abide ; neither did any of them believe *John Reeve* nor me ; yet, as to that you accuse me of, they will justify it to be false. I understand you was 'Prentice with Mr. *Farmer*, the Smith ; I knew your Master very well, his Servants did Things for me sometimes ; it may be, you being his Servant, you might do it, and I not know you, but you might know me, in that Regard : But I suppose you mistook the Man, to say I was cruel to my Servants ; it was one *Richard Drew*, one of the Seed of the Serpent, as yourself is, that was cruel to his 'Prentices ; he would beat and abuse one Boy he had, most sadly, to my Knowledge : For this *Richard Drew* lived in my House at that Time when that Boy was abused ; and afterwards the
said

said *Richard Drew* lived in *Half-Moon-Court* ever since, till the Fire in *London*; and this is about twenty Years ago, since he lived in my House. And if this will not stop your lying Tongue, nor convince you of your Lies, as to that, you may go on with it still; for your Slanders are not the first, nor the greatest that hath been laid upon me by you Quakers; but, knowing my own Innocency, I am never moved at such Slanders in the Temporal; for if one Man tells a Lie of me, another Man, though he be my Enemy, yet he will justify the Truth on my Side, in Things that are moral; for such Things are easily decided, and made manifest, here in this World; so that I am not offended with you for your Lies and Slanders, you have reported of me in these Things, as aforesaid; but I have a greater Charge against you than this, even the Sin against the Holy Ghost, that unpardonable Sin. I can bear with any Slanders and Lies in the Temporal; but with Blasphemy against the Holy Spirit that sent me, I cannot, nor shall not bear with it; for it is reported to me by the Party aforesaid, that you, *Richard Chair*, hath been very wrath and angry with me, a long Time, insomuch, that you have called me a Blasphemer, and the Doctrine declared by me Blasphemy; you have called me a Deceiver, a Liar. These Things you have done several Times, with many other wicked, envious Speeches; also you have, in a scoffing Manner, asked the Party aforesaid, if I did damn Folks apace; and lately you asked the same Party, how many *Muggleton* had damned this Week. Doth not all these Things shew unto me clearly, that you are of the Seed of the Serpent, and of the reprobate Seed, appointed to be damned; and is it not a great Pity, that such a blaspheming Devil should escape the Sentence of Damnation, so long as you have? For you have reigned in your Blasphemy against the Holy Spirit that sent me, a great while; but, as the Saying is, when your Sin is at the Height, then you must be damned, just as the Judges do with Thieves, that have escaped hanging several Times, yet the Thief continuing still in the same Practice, the Judge saith, You had as good hang this Man out of the Way; for he will never be better: So the Man is hanged, and when he is condemned to be hanged, his Sins may be said to be at the Full.

or at the Height ; so is it with you, *Richard Chair*, your Sin of Blasphemy against the Holy Ghost is at the Full ; for you have committed that Sin very oft ; so that it is high Time to give the Sentence of eternal Damnation upon you ; for you will never be good ; for you, being the Seed of the Serpent, you cannot bring forth better Fruits than Blasphemy, Lies, and Slanders, against the Messenger of the most high God, the Man Christ Jesus in Glory.

These Things aforesaid considered, by Virtue of my Commission from God, I do, for these Blasphemies against the Holy Ghost, I do pronounce *Richard Chair*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity ; and do you now see if you can scoff this Sentence off you again ; no, it shall cleave as close to you as your Skin to your Flesh, and you shall know, that the Most High hath given Power unto a mortal Man, like yourself, to give Sentence of eternal Damnation upon you, both Body and Soul : And now you may apply yourself to *George Fox*, the Quaker, and see if he, or the Light within you, can deliver you from what I have said ; for when I do write an Answer to *Fox* his ignorant Pamphlet against me, I shall record you, and he, and others in that Answer, for a Company of damned Quakers ; for this Sentence of yours shall be recorded, to remain from Generation to Generation, so long as the Sun and Moon endureth.

The Copy of a Letter, sent to *Richard Chair*, Quaker, a Smith by Trade, in *Shoreditch*, September 26, 1667.

Written by

LUDOWICK MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ Jesus, in Glory.

F I N I S.

THE
ANSWER
TO
WILLIAM PENN, Quaker,
HIS BOOK, ENTITLED,
The new Witnesses proved old Hereticks.

W H E R E I N

He is proved to be an ignorant spatter-brain'd Quaker, who knows no more what the true God is, nor his secret Decrees, than one of his Coach-horses doth, nor so much: *For the Ox knoweth his Owner, and the Ass his Master's Scrip*, but Penn doth not know his Maker, as is manifest by the Scriptures, which may inform the Reader, if he mind the Interpretation of Scripture in the Discourse following.

- I. That God was in the Form, Image and Likeness of Man's bodily Shape, as well as his Soul, from Eternity.
- II. That the Substance of Earth and Matter was an eternal, dark, senseless Chaos, and that Earth and Matter was eternal in the Original.
- III. That the Soul of Man is generated and begot by Man and Woman with the Body, and are inseparable.
- IV. That the Soul and Body of Man are both mortal, and doth die and go to Dust until the Resurrection.
- V. That to fulfill the Prophecy of *Esaias* God descended from Heaven into the Virgin's Womb, and transmuted his spiritual Body into a pure natural Body, and become a Man Child, even the Child *Jesus, Emanuel, God with us*.
- VI. That God, by his Prerogative Power, hath elected the Seed of *Adam* to be saved, and hath pre-ordained the Seed of the Serpent, such as *Penn* the Quaker is, to be damned, without any other Inducement, but his own Prerogative, Will and Pleasure.
- VII. A Reply to the Discourse between *Penn* and me.
- VIII. What is meant by the Armour of God, the Wilderness, and the wild Beasts I fought with in the Wilderness.

By LODOWICK^V MUGGLETON.

E R R A T A.

P A G E 32, line 17, transmitted *instead of* transmuted ; p. 65, l. 3, *from the Bottom*, or left out ; Gen. i. 12, *instead of* Gen. i. 1, 2 ; p. 66, l. 17, the Letter b left out ; p. 80, l. 13, nor *instead of* and ; p. 113, l. 6, as *too much* ; l. 15, field *instead of* Seed ; p. 115, l. 22, And God shall *instead of* And shall not God ; l. 28, is left out ; p. 116, l. 21, plainly *instead of* plain and clear ; p. 117, l. 4, Sin *instead of* in ; p. 120, l. 1, Known *instead of* know ; p. 127, l. 6. on left out ; p. 138, l. 9, the Word God left out ; p. 141, l. 34, thick left out ; p. 143. l. 13, Lee *instead of* Loc ; l. 25, fat'ned *instead of* Bat'ned.



The Epistle to the Reader.

I HAVE read over William Penn the Quaker's Book, written against Reeve and Muggleton, and I have taken Notice of all those Proofs of Scripture he hath brought against those six Points of Doctrine, or heavenly Secrets, to prove them Heresies : Also I have taken Notice of all those Passages in his Book, that is of most Concernment to the Reader to have answered. And these six Points have been sufficiently treated of in our Writings already, which might satisfy the Mind of any Person that hath any true Light in their Understandings, so that there need not have been any further Dispute or Discourse upon these Things ; but because here is risen up of late another young Serpent, learned William Penn the Quaker, who hath undertaken to write in Behalf of the Quaker's Antichristian Doctrine, which denieth the Body of God without them, that owneth no other God but the Light in Man, which is the absolute Spirit of Antichrist in this last Age, as will appear in this Treatise ; but the Quakers People are very brag that they have got such a Champion for their Captain, as learned Penn, to fight their Battles, who hath been brought up at the University to read Histories and old Authors Judgments in Matters of Religion ; and Penn hath found in those old Authors Books, that some of these Secrets of God were owned by some formerly, but were judged to be Heresies by the aforesaid old Authors ; but Reeve and Muggleton never read any of these Books, nor never knew that there was any such Opinions held forth by any Man till Penn hath discovered them ; so that we picked up no Knowledge at all in these six Secrets, from any Books whatsoever on Earth, but the Book of the Scripture only, and the three Books in Heaven that were opened unto us by the Revelation of the Seed of Faith, the Seed of God in us, which will appear in this Treatise ; therefore to put a Stop to the Quakers glorying in their Champion, and to satisfy the Desires of some Friends, I shall put myself to that Trouble which I was very unwilling unto. I shall give Answer to his wicked and ignorant Pamphlet, who hath discovered the
Anti-

Antichristian Spirit in the Quakers, more apparent than his Brethren that were before him : Let the Reader mind and observe, that his Book consisteth, the Substance and Matter of it, of three Parts : The first Part is to stir up the Civil Magistrate to the Persecution of this Doctrine and Commission of the Spirit, as may be seen in his Epistle ; his Words are these : It will appear both reasonable and necessary, that by an external Judge and Witness they should be tried, and if upon their Arraignment at the Bar they be found only to have patched up old Phantasms together, I hope they will be judged to be both horrible Impostors, and their Commission to be a meer Counterfeit. Here the Reader may see what the Quakers Spirit would do if it lay in their Power ; they would have an external Judge to punish others for Matters of Religion, which doth discover what is in their Hearts had they Power to effect it. The second Part of his Book consisteth much upon old Authors Books, and of their Judgment upon Heresies, which Penn hath read at the University, and how he endeavoured to find out the Soul of Man, if he could but have seen him anatomized alive, he doth imagine he could have found out the Soul of the Man if it had been mortal. The third Part of Penn's Book doth consist of cavilling Arguments against the true Sense of every Word, and so he raiseth Quibbles and Animadversions, as he calls them, against all Things of most Concernment, which are spoken as plain as can be spoken in the English Tongue ; but Penn hath acted the Part of Jack Pudding in a Play ; he answereth crossly to every Word to make the People laugh, so he is counted the most witty that can quibble most. Penn is counted a witty Man, because he hath raised more Quibbles against the plain Truth, than all the Quakers before him, which will appear more at large in this Treatise, if minded by the Reader in the Chapters following.

A N
A N S W E R

T O

William Penn, &c.

C H A P. I.

H E R E followeth the Answer to *William Penn* the Quaker his Book written against *Reeve* and *Muggleton*, who hath declared, as a great Secret to the World, that *God is not an Infinite Spirit in every Place at all Times*, he calls old Herefy. In *Pag.* the 6th, *Penn* saith, it is contrary to the Scriptures, which say, *He measures out the Heavens with his Span, nor, can the Heaven of Heavens contain him.* *Penn* saith, that this is against Scripture; we prove his first Proof of Scripture is, *Deut.* xxxiii. 26, 27. the Words are these, *There is none like to the God of Jeshurun, who rideth upon the Heaven in thy Help, and in his Excellency on the Sky. The eternal God is thy Refuge, and underneath are the everlasting Arms.*

Penn's Words : If the God of Jeshurun be the true God, and none be like to him ; then, saith he, Cannot Man's bodily Shape be the Likeness of the true God ; and saith, Consequently, if Muggleton's God be in the Likeness of Man's bodily Shape, he is not the true God, because he is not that God of Jeshurun which none is like unto.

Pag. 7. *Penn* saith, *If the Almighty God were but of the Dimension of a middle-statured Man, how could he be said to ride upon the Heavens and the Sky, and to have his everlasting Arms under a People, many of whom being singly bigger than himself* : For, by *Muggleton's* Principles, saith he, we are still to keep to the literal Sense.

Muggleton's Answer and Interpretation, to prove by Scripture, that the God of *Jeshurun* was at that Time, when *Moses* spake those Words, in the Image, Likeness, and Shape of Man's Body, and that the Body of the first Man *Adam* was created in the Image of God, in respect of his bodily Shape, as well as his Soul, for if the Man *Adam's* Soul was created in the Image of God, his Body was created and made in the Image of God also : For God gave every Creature a Body suitable to that Life or Soul he created ; and seeing he hath said, that he hath made Man his own Image, and hath denied all Things which he hath made to be his Image but Man only ; so that Man's Body is the Image and Likeness of God as well as his Soul, else God would have made some Distinction between them. For this, I say, if God should have made Man's Soul like himself, and his Body of another Shape, it would have been ridiculous for *Moses* to say that God made Man in his own Image and Likeness, if the Body of Man had not been the Image of God as well as his Soul : Let the Reader consider that it is the Life or Soul that gives Shape and Form to all Bodies whatsoever, both heavenly Bodies, and earthly Bodies ; and without Life and Soul there can be no Bodies at all, neither in Heaven nor in Earth ; so that if God made Man in his own Image and Likeness, and breathed in him the Breath of Life, which was his holy Nature, whereby Man became a living Soul : So that if the Soul of *Adam* was of God's holy Nature, so was his Body of God's holy Form, Shape, and Likeness ; also else God did not make Man in his own Image, he made but Part of Man in his own Image and Likeness, and not the whole Man ; which is horrible Wickedness for any Man to affirm, as wicked *Penn* the Quaker doth.

For by his Assertion, he maketh God that great Necromancer or Conjuror, to make the Soul of Man in his own Image, and his Body of another Shape. This Opinion of *Penn's* hath been

been the Cause that so many learned Men hath studied the Art of that Conjurat^{ion}and Necromancy, and severall curious Arts of that Nature by the Figure; and this Opinion hath been the Cause of so many Witches, imagining that Spirits may appear without Bodies, and Spirits raised without Bodies, as I have shewed more large in the Interpretation of the Witch of *Endor*. This Opinion is itself more darker than Pitch.

Again, if *Penn* the Quaker could separate the Image of God, the Soul of Man, from the Body, and let me see God's Shape, Image and Likeness stand by itself, and the Body, that is not God's Image, Shape, nor Likeness, stand by itself, as blind *Penn* saith; then all People might see what is God's Image and Likeness, and what is not, and so Men's Minds would be satisfied, and know God's Image and Likeness, when they see his Holy Nature or Seed stand by itself, and the Body and Shape of Man by itself, which *Penn* saith is another Shape, and not the Image and Likeness of God.

Again, I shall prove by Scripture, that God himself was in the Form and Shape of Man's Body from Eternity, or before the World was made, or before he created this visible World, and all other Creatures here below; and because the Beginning of Man is but as Yesterday, five thousand odd hundred Years standing, and cannot comprehend by its Reason what Eternity is, nor how to conceive that the Eternal Being, which we call God, should admit of any Form, Shape, or Likeness, at all, in its own Being; yet the Reason in Man will call God the Being of Beings, and that this Eternal Being hath given Forms and Shapes to all other Beings, but hath no Form nor Shape of its own. This is the Imagination of Reason in Man; this is the Angels Nature that was cast down from Heaven upon this Earth, and this Imagination of Reason, is that which is reserved in Chains of Darkness until the Judgment of the Great Day; and *William Penn* the Quaker is one of those Angels that was cast down in the Seed of that Reprobate Angel, who deceived *Eve*, and is reserved in Chains of Darkness until the Judgment of the Great Day; this I know to be true.

But to the Matter in Hand, to prove by Scripture, that God was in the Form and Shape of Man's Body as well as his Soul, before the World was; I desire the Reader to observe, that Things of this

Nature cannot be understood but by Faith ; for as the Reason in Man is the Evidence of Things that are seen by the natural Sight, or Light of the Eye, here in this World, as the natural Light, Sight, and Understanding in Man, it doth distinguish Things by their Forms and Shapes ; a Horse of one Shape, a Cow of another ; and so of Sheep and Dogs, and all other Creatures else here in this World, that hath the Breath of Life in them, they are distinguished by their Forms and Shapes. Now, if any of these Creatures that have the Breath of Life in them, if they had no Body, Form, nor Shape, how could you give that Breath of Life a Name ? What would you call it ? As for Example ; a Horse hath the Breath of Life in him, and is a strong Creature ; now, if this Horse had no Form nor Shape, what would you call him ? Or what Work would he do for you, if he had no Body, Shape, nor Form for his Breath of Life to dwell in ? For this, I say, there is no Breath of Life can proceed, or have any Being at all, but in a Body and Shape ; for there is no Shape in Breath of Life ; and where there is no Body nor Shape, there is no Breath of Life at all ; for there can be no Breath of Life at all without Body, Form, and Shape ; therefore, the Reason of Man hath given Names to every Creature that hath the Breath of Life in them, according to the Form and Natures of their Bodies, and Shape of them.

So likewise, *Faith is the Evidence of Things not seen, and the Substance of Things hoped for* ; for as in Heb. xi. 3. *Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen, were not made of Things which do appear.* So that by the spiritual and heavenly Light of Faith in Man, he that hath Faith in his Heart, may see, by the Eye of Faith, the Form, Nature, and Shape of God, who is Eternal, as Man, by his natural Sight, doth see the Forms, Natures, and Shapes of Creatures here upon Earth ; and that Faith doth evidence to me, and all that hath true Faith in them, that God was a glorious spiritual Person, in Form like a Man from Eternity, even as sure as the Natural Sight of Man doth evidence to him, that he hath seen the Faces, Bodies, and Proportions of many Men here upon Earth ; likewise Faith is the Evidence to me, that God made the glorious Angels spiritual
Bodies,

Bodies, in Forms and Shapes like Man, and like his own Form and Shape ; and that they are capable, being spiritual Bodies, to ascend and descend at the Pleasure of God, and at their own Pleasure ; and that these Angels are innumerable ; and that God made these Angels of that Earth and Waters above the Firmament of Heaven, even of that Earth and Chrystal Waters, where his Residence or Person was eternally before this World of Man was made.

And that the Angels were all Males in Forms like Man, not to increase in Number, nor decrease in Number, but to give Praise and Glory unto God their Creator, for ever and ever. Furthermore, Faith is the Evidence to me, that God created out of that Earth and Chrystal Waters aforesaid, all Manner of Celestial Creatures in Heaven, as there is here upon Earth ; so that God made all these Creatures here upon Earth in the Beginning, from that Pattern in the Heavens ; so that God created the Terrestrial Creatures here on Earth, as Horses, Bulls, Lions, Dragons, Rams, Dogs, Fish, and Fowl, and all other Creatures that hath the Breath of Life, and Man to rule over them, from that Pattern of his Creation in the Heavens of all Manner of Celestial Creatures. And as Angels were Spiritual Bodies, like unto God himself, but not of God's own Nature ; therefore, he made Man of this Terrestrial Earth, being of a more grosser Matter, and breathed into him the Breath of Life, which was his own Nature, even the Nature of Faith ; so that the Man *Adam* was created compleatly the Image and Likeness of God, both in Form and Nature, though an earthly Terrestrial Man, answerable to the Angels Bodies that were created Celestial, Spiritual, and Heavenly, according to the Pattern God saw he had created in the Heavens ; only this is to be observed by the Reader, that all those Celestial Creatures which God created and made in the Heavens above, as well Angels as other Creatures, they were all created Male Creatures, not to increase, nor to decrease, as I said before ; neither was there any Female created in the Celestial Heavens.

C H A P. II.

BEcause what Creature soever God made in the Celestial Heavens to set forth his Glory, they were not to increase and multiply, nor to decrease, die, and lessen, but to set forth their Creator's Glory for ever. For Female of all Creatures, as well as Women, God made on Purpose to increase and multiply here in this World; so that one Generation might pass away, and another come, even to the End of Time. For as to increase and multiply had a Beginning of Time, as the Creation of this World had a Beginning of Time, so there will be an End of Time to this World, and an End of increasing and multiplying, both of Man, and of all other Creatures whatsoever. Furthermore, all those living Creatures in Heaven above, did God create out of that Earth and Matter above the Stars; all Manner of Celestial Creatures, with Spiritual Bodies; every Thing in its Kind, for his own Glory; before it came into God's Heart to make this World, or to make Man in his own Image. And, further, God made all Celestial Creatures in Heaven with Spiritual Bodies; and without a Body did God make no living Creature at all; neither did God make those Spiritual Creatures in Heaven of nothing, but he had Matter to make them of: *viz.* Earth and Water, as aforesaid.

So that by Faith a Man may perfectly know what God was, and is, in his Form, Shape, and Nature, from Eternity; and what Form and Nature Angels are of, and of what Matter and Substance God made Angels, and all other Celestial Creatures, their Spiritual Bodies of, in Heaven, above the Stars, *viz.* of that glorious Earth, and Chrystal Seas, or Waters, above the Firmament of Heaven: The Scriptures are full to prove the Persons and Nature of Angels, and the Form, Person, and Nature of God; yet, for want of Faith, Men understand them not; therefore, I cannot expect that unbelieving Men should understand what Matter and Substance God made all Creatures in Heaven of, seeing the Scriptures hath not declared it, as it hath the other; but the Faith that is of God's own Nature, is not tied so as to know no more than what is written in public:

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For true Faith is the Substance of these Things hoped for, by him that hath Faith in his Heart, and the Evidence of Things, he never saw by the Eye of Reason, nor by the Sight of the natural Eye. I know these Things will be looked upon by unbelieving Men as idle Tales; yet these Things may be understood by Faith, as well as *Paul* did understand by Faith, that the Worlds were framed by the Word of God.

So that the Reader may see, that God hath framed two Worlds by his Word; that is, the Celestial World, where none but Spiritual Bodies are, and this Terrestrial World, we now see, where none but Terrestrial and Natural Bodies are; where is Mortality increasing and decreasing continually, as long as this World doth last; so that by Faith a Man may as well understand, and know what Substance and Matter God made Angels, and all other Creatures of, in that World above, which is called the World to come (because it is yet to come to us) as to know by Faith, that this World was framed by the Word of God, or had a Beginning, or ever shall have an Ending. Thus, by Faith, a Man may see as perfectly what God is in Heaven, above the Stars, and what Creatures God hath created there in a Celestial State, and what their Forms, Shapes, and Natures are, as really as a Man may see the Glory, Persons, Forms, and Shapes of Kings and Princes, and the Forms, Natures, and Shapes of all living Creatures under the Firmament of Heaven, by the Eye of Sense and Reason. Thus the Reader may see, that *Faith is the Substance of Things hoped for, and the Evidence of Things not seen*, by the Eye of Sense and Reason.

In the next Place, I shall interpret those Scriptures *Penn* brings to prove, that God is not in the Shape of a Man, in Respect of his Body; and that Man, in Respect of his Body, is not the Image of God. These are *Penn's* Words, and the Scripture he brings to prove it, is *Deut. xxxiii. 26, 27*, where it is said, *There is none like to the God of Jeshurun, who rideth upon the Heaven for thy Help, and in his Excellency on the Sky; the Eternal God is thy Refuge, and underneath are the everlasting Arms; and he shall thrust out the Enemy from before thee, and say, Destroy them.*

Muggleton's Answer and Interpretation. Let the Reader mind, that this Place of Scripture doth no ways prove that God is not
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in the Shape of a Man, and that Man, in Respect of his Body, is not the Image of God ; but doth prove altogether that Man is the Image of God, in Respect of his Body, as well as his Soul. Mind, that the God of *Jeshurun*, spoken of here by *Moses*, is that very same God *Moses* speaks of *Gen. i. 26. And God said, Let us make Man in our Image, after our Likeness.* In verse 27. *So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.* These Words the Reader may see are plain. Now the Question is, Whether *Moses* did really believe, when he wrote those Words, that God made Man in his own Image and Likeness : I do really believe that *Moses*' Faith did cause him to speak as he did believe ; as *David* said, in another Case, *I believed, therefore, I spake.* And that *Moses*' Faith did see, by Revelation, that God was a glorious spiritual Body, in Form and Shape like a Man, when God created Man, and from Eternity, else *Moses* would never have written those Words without any Distinction ; and this was the Prophets Faith, and the Apostles Faith ; and I am of that Faith, being made Partaker of the like precious Faith and Revelation of *Moses*. Likewise, I know that *Moses*'s Faith was, that Man, in Respect of his bodily Shape, is made in the Image of God, and that God's Person, Body, and Shape, though Heavenly, Spiritual, and Glorious, was, in Form and Shape, like a Man from Eternity, and is so still, and will be of the same Form and Shape to Eternity. I wonder how the Imagination of Reason in Man came to derogate from the Sense of such plain positive Words, to imagine the Soul of Man to be the Image of God, and not of his Body ; so that one Half of Man is the Image of God, and the other Half not. I know the Cause is, that the Imagination of all Men in the World, are by Nature, in Chains of Darkneſs, and shall be reserved in Chains of Darkneſs until the Judgment of the great Day ; then shall all Men know that God was in the Form and Shape of Man's Body, as well as his Soul, and that Man's Body was the Image of God, as well as his Soul ; but all Men shall not see God Face to Face, only such as did believe he had a Face and Body in this Life.

Secondly, This God of *Jeshurun* is the God of *Abraham*, the God of *Isaac*, the God of *Jacob* ; the God of *Jeshurun*

was the God of *Jacob* or of *Israel*, and God made *Moses* King in *Jeshurun*, that is, *Moses* was made King, to lead and guide the Inheritance of *Jacob*, in that he gave forth a Law to the Children of *Israel*, as you may see in the 4th and 5th Verses of this Chapter. *Moses* commanded us a Law, even the Inheritance of *Jacob*: And he was King in *Jeshurun*, when the Heads of the People, and the Tribes of *Israel*, were gathered together: So that the God of *Jeshurun* was the God of *Israel*, or the God of *Jacob*. The same God that made Man in his own Image, and that spake to *Abraham*, *Isaac*, and *Jacob*, and did appear unto them in the Form of a Man, and made Covenants and Promises unto them, that their Seed should be his Inheritance; and *Moses* was made King here on Earth, of the God of *Jeshurun's* Inheritance; so that this Scripture makes not to *Penn's* Purpose to prove, that Man is not the Image of God, in Respect of his bodily Shape, but altogether the contrary.

In this Chapter, *Moses* blesteth the twelve Tribes of *Israel*, and blessing them, he instructed them, and encouraged them to trust in that God, that had done so many wonderful Things by his Hand in the Midst of them: Saying, there was none, meaning no God, like unto the God of *Jeshurun*; that is, there was no God like unto the God of *Jacob*, God of *Israel*, who rideth upon the Heaven for thy Help, and his Excellency on the Sky. Verse 27. *The Eternal God is thy Refuge, and underneath are the everlasting Arms; and he shall thrust out the Enemy before thee, and shall say, Destroy them.* What doth this signify as to God's Form, being like unto Man's Body, because there is no God like unto the God of *Jeshurun*; therefore shall we conclude, that Man's Body and Shape was not made in the Image of God, as well as his Soul, because there is no other God, nor Man, can do those wonderful Things as the God of *Jeshurun* did. These Words of *Moses* were only to encourage the People to trust in that God, that had brought them out of *Egypt*, with a high Hand, and parted the Red-Sea, that they might go on dry Land, and had thrust out their Enemies before them: So that these Things they had Experience of, might cause them to trust in the God of *Israel*, or in the mighty God of *Jacob*, and not rebel against him.

C H A P. III.

BECAUSE there was no God could do such mighty Works, not like unto the God of *Jeshurun*, even the God of *Israel*, *who rideth upon the Heaven for their Help, which no other God can do, and his Excellency on the Sky, to help his People Israel*; for he could descend in a Pillar of Fire by Night to help his People, and descend in the Pillar of a Cloud by Day, to discomfort his People's Enemies; so that the God of *Jeshurun*, being a spiritual Body, can descend in a Cloud from the Sky, and ascend in a Cloud to the Sky again; so that a spiritual Body may be said *to ride upon the Sky in his Excellency*, which no other God can do; and, in this Regard, there is none like unto the God of *Jeshurun*, the God of *Jacob*, the Eternal God, who created Man in his own Image, who, *Moses* said, in ver. 29, *Happy art thou, O Israel: Who is like unto thee, O People, saved by the Lord, the Shield of thy Help!* and so forth. This is the true Interpretation of these Scriptures, so that the God of *Jeshurun* is the same God that made Man's Body and Shape, in his own glorious Image, and that the God of *Jeshurun*, which none was like unto, was, at that Time, in Form like a Man's bodily Shape, only God's Body was spiritual, heavenly, and glorious; therefore able to ride upon the Heaven, and upon the Sky, which no other God nor mortal Man could do: Therefore, none is like unto the God of *Jeshurun*, the mighty God of *Jacob*, who made Man in his own Image and Likeness, in Respect of his bodily Shape, as well as his Soul. This was the true Meaning of *Moses*; only this Hint I would give the Reader to understand, that the Imagination upon the Heaven, and upon the Sky, without a Body, when the unclean Spirit of Imagination goeth out of a Man, it rideth upon the Sky, without a Body, seeking Rest, but can find none; so it returns into the Body again, and there abides till Death; because no Rest can be had to any Spirit whatsoever without a Body; therefore it is that none is like unto the God of *Jeshurun*, who rideth upon the Heaven, and upon the Sky, with his spiritual Body and Soul together, because his Spirit and Soul, though

it be the Eternal Spirit, it cannot be without a Body eternal also.

Page 7, Penn quotes 1 *Kings* viii. 27, and 2 *Chron.* xxvi. 6. 18. to prove that God was not in the Form of a Man, when he made Man in his own Image; the Words were Solomon's Words, when he built the Temple; his Words are these: *But will God indeed dwell on the Earth! Behold, the Heaven and the Heaven of Heavens cannot contain him!*

Penn's Words to this; saith he, *If the Earth, on which dwells so many Millions of Men, be not able to receive God as he is, and in Comparifon of limittig him to any Place fuitable to fuch a Body, as Muggleton faith, he hath the very Heaven, and the Heaven of Heavens cannot contain him; certainly, faith he, this immense and infinite Being must be of a larger Extent than the Proportion of a mortal Man, his own Creature.*

Answer. What an ignorant Conclusion doth this ignorant blind Anti-Christian Quaker draw from these Words of *Solomon*. As to those Words of *Solomon*, I say he was no Penman of Holy Writ; therefore, his Words nor Books he writ, were no true Ground of Faith to others, for he had no true Faith himself; if he had, it would have kept him from that sad Fall he had when he was old, as may be read at large. Neither was *Solomon's* Books writ by Inspiration of the Holy Spirit of Faith, as the Prophets and Apostles Writings were; therefore, it is said, that all Scripture is given by Inspiration, and Holy Men spake as they were inspired by the Holy Spirit: But *Solomon* was never counted by the Prophets nor Apostles a holy Man; he is commended for natural Wisdom above all that were before him, and that shall come after him, and for legal Justice and Righteousness between Man and Man, when he came first to possess the Kingdom; but he was never counted an holy Man, but rather unholy, in that his Heart was not perfect before the Lord, as his Father *David's* was, but did fall to horrible Idolatry; so that *Solomon* was no Scripture Writer.

This I prove by *Christ's* own Words, after he was risen from the Dead; see *Luke* xxiv. 27. *And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself.* And in Verse 44, of that Chapter, he speaketh more fully to it. *And he said unto them, These are the*

Words that I spake unto you, while I was yet with you, that all Things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. So that *Christ* doth exclude *Solomon* from being any Scripture Writer ; because *Solomon* was no Prophet, neither had he the Spirit of Prophecy, neither did he ever write any Thing concerning *Christ's* coming in the Flesh, as *Moses*, the Prophets, and *David* his Father, who wrote the *Psalms*, did ; so that the Reader may see that these Words, that *Penn* brings to prove, that God is of such a vast Bigness, *that the very Heaven, and Heaven of Heavens cannot contain him*, is no Scripture nor Ground of Faith for any Man ; neither do those Words any ways, in the least, disprove that the Eternal God was not in the Form and Likeness of Man, when he made Man in his own Image.

I confess that *Solomon* was a wise Man in Things of Nature, beyond all that were before him, or shall come after him, even beyond his Father *David* ; but in spiritual and heavenly Things *David* was beyond him, and *David* did believe that God was in the Form and Shape of a Man from Eternity, how else could *David* in the Spirit of Prophecy, say, *The Lord said unto my Lord, sit thou on my Right-hand, till I make thine Enemies my Footstool* : So that *David* did really believe that God, who was in Heaven, is Lord, and Creator of both Worlds, would take upon him his Seed in the Womb of a Virgin, and so become *David's* Son ; so that *David's* Lord is become *David's* Son. If any can understand this Mystery any better than those *Jews* did that talked with *Christ*, when he asked them this Question, let them understand it, and it will be for their good.

So that *David's* Lord was in the Form of a Man, before he became *David's* Son ; and when he had taken *David's* Seed upon him, and so became *David's* Son, he was in the Form and Shape of a Man also ; so that God never was in any other Form or Shape, but the Form, Shape, and Image of a Man ; and who ever apprehends otherwise of God, as I myself once did ; are in a great Error ; for when I apprehended God to be so big as *Solomon* and *Penn* the Quaker doth, *that the Heaven, and Heaven of Heavens cannot contain him*, I had no Peace, because I could
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find God no where ; for such a God that cannot be contained, nor confined to no Place at all, neither to Heaven above, nor to the Earth beneath, is no God at all, but the meer Imagination of Reason and the Devil: For if God be so big, without any Form or Shape to fill the *Heaven*, and *Heaven of Heavens*, so that three Heavens cannot contain him, his Bulk is so big, and yet an Infinite Spirit, without any Form, Nature or Substance ; indeed such a God as this cannot be in the Likeness of Man's bodily Shape, neither could *Moses* properly say, that God made Man in his own Image, neither in respect of his bodily Shape, nor of his Soul ; except *Penn* will infer that the Soul of Man is an Infinite Spirit, and may live without a Body, and being the Image of God, *the Heaven, and Heaven of Heavens cannot contain* the Soul, after it is gone out of the Body : This ridiculous Inference will follow this vain Conceit of God being a Great and Infinite Spirit, without any Body, Form or Substance : And by *Penn's* Assertion, all other Creatures that have Life in the Seed, may be the Image of God as well as Man ; for if God be so big, *that the Heaven of Heavens cannot contain him* ; then this Earth, and the Creatures therein must contain him, and so a Man may find God as well here upon Earth in other Creatures as well as Man, even as in Heaven. So that the Reader may see, that if they have any Faith in the Scriptures, that this Immense, as *Penn* calls it, even God, the Infinite Being, is of no larger Extent than the Proportion of a mortal Man, his own Creature. So much in Answer to *Penn's* second Scripture Proof.

C H A P. IV.

3. *PENN's* third Proof of Scripture, *Psal. xl. 12. Who hath measured the Waters in the Hollow of his Hand, and meted out the Heaven with his Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance.*

Penn's Words to this. *He that cannot measure the Waters in the Hollow of his Hand, and mete out the Heaven with his Span,*

Span, and comprehend the Dust of the Earth in a Measure, and weigh the Mountains in Scales, and the Hills in a Balance, is not the true God : But a God of Man's Stature can never do that ; therefore the true God is not such a one, neither can such a one be the true God.

Answer. Penn thinks he hath drawn a strong Argument from this Scripture, to prove, that God is not in the Form of a Man, nor of the Stature of a Man. This is right Antichristian-Quaker-like, which will give no Meanings nor Interpretation of Scripture : For an Interpreter must give Meanings of Words, else how shall Men understand one another's Meanings. We see here in this World how necessary an Interpreter is, where a Man comes in a strange Land, that the People of that Land may know his Meaning, and what he would have them to do for him. So likewise all those People that are travelling to Heaven, seeking Eternal Life by searching the Scriptures, (for in them People think to find Eternal Life) there is great Need of an Interpreter to give them the Meanings of the Scriptures, else they will be in the same Condition as the Eunuch was in his Chariot : The Place of Scripture he read was this ; *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, so opened he not his Mouth,* Acts viii. 32. So Philip ran to the Chariot, and said unto the Eunuch, *Understandest thou what thou readest ?* And he said, *How can I, except some Man should guide me.* That is, except some Man interpret the Prophet's Words, and give me the Meaning whether the Prophet meant himself, or some other ; how should he understand Scriptures except some Man do interpret them, and give Meanings to them. But Penn hath given no Interpretation nor Meanings of any of those Scriptures he hath alledged against God being in the Form of Man ; and if I should do as he doth, give no Meanings nor Interpretation of Scriptures, what would my Writings signify ? The Professors of the Scriptures would not be so offended at me as they are ; for I could alledge seven Places of Scripture to one of them Penn doth quote, that doth contradict those Places he doth alledge, to prove his Assertions he draweth from those Texts ; but he gives no Meaning nor Interpretation, which is the Cause they are so unprofitable to all People, which doth neither of-
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send the Minds of People that are not of their Belief, nor comfort those that do believe them, as Experience hath shewed abundantly, as many can witness. But I know the Gift of Interpretation and Meanings of Scripture Words are profitable to all other Men, but to blind Anti-Christian Quakers; I know it is of no Profit to them; therefore I do not interpret Scriptures, and give Meanings for their Sakes, but for those who shall come to understand Interpretation and Meanings of Scripture Words; therefore I shall interpret the Meaning of those Words of the Prophet *Isaiah*, as followeth.

Let the Reader mind, that the Prophet, in the Chapter before, did prophesy to *Hezekiah* King of *Judah*, *That Jerusalem should be destroyed, and carried Captive unto Babylon*. And in this xlth Chapter he prophesieth of *their Deliverance out of Captivity again*. Also he prophesieth in this Chapter of *John Baptist*, and of *the Preaching of Christ by the Apostles*. But the *Jews* not understanding the Scriptures, thought these Prophecies incredible, because they thought the Time long before these Things would come to pass. So that the Prophet doth persuade them to be comforted, and to trust in God's omnipotent Power, even *Judah's* God. *Therefore say unto the Cities of Judah, behold your God, he shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arms, and carry them in his Bosom, and shall gently lead those that are with young*.

This Prophecy was fulfilled when *Christ* began to preach, and *John Baptist* began to baptize the Children of *Judah* and *Israel*, at *Jordan*, near *Jerusalem*, where *Sadducees* and *Pharisees*, that Generation of Vipers, came to *John's* Baptism. Likewise the Prophet *Isaiah*, in his Prophecy, encourageth every Man that believeth in the God of *Israel*, the Mighty God of *Jacob*, to put their Trust in him, and in no other God whatsoever, because no other God is so Omnipotent and Powerful as the God of *Israel*; who, by his Wisdom, Power and Knowledge, *measurcth the Waters in the Hollow of his Hand, and meted out Heaven with the Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance*. Now if this Scripture must have no Interpretation nor Meaning given of it, what gross Absurdities will follow, viz. that the very Palm or Hollow of God's Hand

is so big that it doth hold the great Seas, and great Rivers of Waters in the Hollow of his Hand. By this Rule a Man may infer, that God's Hand is the Vessel or Foundation to bear up the Waters of the Sea; which indeed is nothing but the very Earth under the Waters, which *Penn* calls the Hollow of God's Hand. Likewise *Penn* doth imagine, that God's Hand is so big that he can span from one End of Heaven to the other, and that God's Comprehension and Understanding is so big and large a Measure, to hold all the Dust of the Earth in it; and that God is so big, even as a Pair of Scales or Balance, in which he hath weighed the great Mountains and the Hills in.

C H A P. V.

READER, suffer me a little to describe the Quaker's imaginary God without a Body. *Penn* saith, God is an Infinite, Great, Vast Spirit, without any Form or Shape at all, and holdeth the Waters in the Hollow of his Hand. Now the Hollow of this imaginary Infinite Spirit's Hand, is that Hollow that Earth holdeth the great Seas, and Waters of the Earth, this is the Hand of an Infinite Spirit that hath no Body. 2. The Firmament of Heaven, the Substance of it is the Span of an Infinite Spirit without a Body. 3. That this Infinite Spirit without a Body can comprehend and understand, and hold all the Dust of the Earth in its Head, yet a Spirit without a Body. 4. That this Infinite Vast Spirit without a Body, can weigh the Mountains in Scales, and the Hills in Balance, without a Head of Understanding. Here the Quaker's God is described, he holdeth the Waters in the Hollow of his Hand, yet hath no Hand. 2. He spanneth out the Heaven with his Span, yet hath no Fingers nor Thumb. 3. He comprehends the Dust of the Earth in a Measure, yet hath no Head. 4. He weigheth the Hills and Mountains in a Balance, yet hath no Arms, nor Body. This is the Quaker's God which they do worship, and this is the Quaker's Faith, else *Penn* would never have brought this Scripture,

Scripture, to prove that God is not in the Form of a Man, nor no Form at all.

Yet the Scriptures speaks of God having all Parts as a Man hath, as here in this Place the Prophet speaks of God's Hand, and of his Comprehension, which must be in the Head; *Moses* tells us of God's Face, *Thou canst not see my Face and live*; and Heaven is God's Throne, and Earth is his Footstool; and that God hath a Nose and Breast, and Thighs and Arms, and Fingers, and Right-hand and Left-hand; the Sheep shall stand on his Right-hand, and the Goats on his Left-hand; these Expressions the Scriptures are full of: Therefore it is for certain that *Moses* and the Prophets did believe and know that God was in the Form of Man, when he said, *Let us make Man in our own Image*; else the Prophets would never have talked so oft of God's Face, Arms, Hands, Breast, Nose that smelled a sweet Savour, Legs and Feet, if God had been no Form at all, as *Penn* doth vainly imagine. And if it be granted that God was in any Form at all, when he created this World, is it not the safest and the best Faith, to believe he was in the Form of a Man, seeing he saith, he made Man in his own Image and Likeness? Else those Words of *Moses* cannot be true; for an Infinite Spirit, without Body and Shape, could never have made Man in his own Image and Likeness, except he had made Man an Infinite formless Spirit, without a Body as himself is; as *Penn* doth affirm, that God hath no Form nor Body, nor Likeness at all, but an Infinite Vast Spirit, that fills all Places at one Time, which in Effect is an Infinite Nothing: For if God had no Body nor Form of his own at all, then it will follow, that he must be an Infinite Nothing at all; or else he must be the Earth, the Waters, the Air, the Firmament, the Sun, the Moon, the Stars, the Life of every Creature, both rational, and sensitive, and vegetive Creatures, even the All in All. To conclude, there is nothing in Heaven above, nor in the Earth beneath, nor in the Waters, but God himself; for if God cannot be confined to no particular Place, as *Penn* saith, he must partake of the Miseries here on Earth, as well as the Joys of Heaven: Why? Because he cannot be confin'd to Heaven, which is the Throne of Glory, but must be here on Earth his Footstool at the same Time; so that no Place is

empty of God's Presence, no not so much as Hell, but God is present there at one and the same Time. This is *Penn* the Quaker's God, as doth appear by the Inference he draweth from these Scriptures afore-mentioned.

For the Reader's Sake, I shall interpret those Words of Scripture, how God may be said to have measured the Waters in the Hollow of his Hand: The Meaning is, That *in the Beginning, when God created the Heaven and the Earth, the Spirit of God moved upon the Face of the Waters.* Gen. i. 2. For the Waters were over the Face of the Earth, and did cover the Earth; therefore it is said, *That Darknes was upon the Face of the deep Waters*; and God's Spirit, that is, the Word of his Power, moved upon the Face of the Waters; and by the Voice of God entering and moving upon the Face of the Waters, he created Light out of the Substance of Water. For the Reader must mind, that by the Word of God the Worlds were framed. The Word of God may be called the Spirit of God, in that no Word can be spoken but it must proceed from a Spirit, and a Spirit cannot utter Words but from a Body; so that there must be Body, Spirit and Word, and all but one Being; neither can any one of these Three be destroyed, but all Three are destroyed; and if one of these Three do live for ever, all Three do live for ever; because they all Three are but One, entire distinct Being of itself. But let that pass.

So that God, by his Word, moving upon the Face of the Waters, he created by his Word, out of that Substance of Water, the Sun, Moon, and Stars; by his Word he made them Bodies of Light: But before he made the Sun, Moon and Stars, he created by his Word, out of those Waters, that was over the Face of the Deep, the Firmament of Heaven, it was made by the Word of God, out of that Substance of Water that was upon the Face of the Deep in the Beginning; and this Firmament is called Heaven, which God made of that Water that was over the Face of the Deep; and this Firmament which God created out of the Substance of Water, it doth compose the Globe of the Earth round, so that the Earth stands in the Midst of the Firmament; so that the Firmament is underneath the Earth, as it is above the Earth, and by the Word of the Lord the Earth standeth in the Midst of the Firmament
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upon nothing, but by the Word of God's Power when he created it ; only this observe, though God maketh the Earth to stand upon nothing ; yet he did not make the Earth itself, the Substance of Earth of nothing, but the Substance of Earth was an eternal Chaos ; for God never made any Thing of nothing, though he maketh a Substance to stand or hang upon nothing : And those Bodies of Light, the Sun, Moon and Stars, God set them in the Firmament of Heaven, to give Light upon the Earth : And after God had made the Firmament of Heaven, and those Lights aforesaid, out of the Substance of that Waters that was over the Face of the Earth, then God said to the Residue of the Waters, *Let the Waters under the Heaven be gathered together unto one Place, and let the dry Land appear ; and it was so.* (As in Verse 9.) This one Place where the Waters were gathered together, was the Hollow of God's Hand, because God, by his Word, caused the Waters to gather together into that Place he appointed them, even to that one Place they now remain : And this was God's Handy-work, and in this Sense God may be said to have measured the Waters in the Hollow of his Hand, because he prepared a Place in the Earth by his Word speaking, to hold the Waters in a hollow Place in the Earth, both deep and large, to hold these deep Waters in this deep Place in the Earth ; and these Waters are called Sea : So that the Deep, that holdeth the Waters of the Sea, may be called the Hollow of God's Hand, and that he doth hold the Waters of the Sea in the Hollow of his Hand, because he keepeth the Waters of the Sea in its Bounds, in that he hath set a Governor, the Moon, over the Waters, to ebb and flow, and keep them within Bounds.

C H A P. VI.

AN D as for God's meting out the Heaven with a Span, that was when God created the Heaven in the Beginning, *Gen. i. 1.* The Heaven is the Firmament, as I said before, and God hath, by his Wildom, and Power of his Word, meted out the

Firmament of Heaven, to compass the Earth, as I said before ; and being God's Handy-work in the Creation, at the Beginning, it may properly be said, that he hath spanned out the Firmament with his Span : And whereas he comprehended the Dust of the Earth in a Measure, that was when God had, by his Word speaking, caused the Waters to be gathered into one Place, then the dry Land did appear, as in *Verse 9*, and it was so ; then God could comprehend the Dust of the Earth in a Measure : Why ? Because he could then see the Length and Breadth of it, and did see that the Dust of the Earth would be a Place fit for all mortal Creatures, which he intended to make, to live in ; and God did measure in his Wisdom, and Understanding, and Counsel, the Length and Breadth of this dry Land that did appear ; and God knew it would serve for a good Use, for mortal Creatures to live and inhabit in, to set forth his Glory in the Creation ; and in this Sense God may be said to comprehend the Dust of the Earth in a Measure.

3. God may be said to have weighed the Mountains in Scales, and the Hills in a Balance ; that is, when the Waters were gathered into one Place, by the Word of the Lord in the Beginning, then did the Mountains and Hills appear in Sight ; and when God saw them, he weighed the great Mountains and the lesser, in the Balance of his Mind, and he saw that the Mountains and Hills of the Earth would be very good, and useful for those Creatures he did intend to create ; for the Hills and Mountains of the Earth were covered with Water, before the Spirit of God moved upon the Waters, in the Beginning, when God created this visible World, as it was in the Days of *Noah*, when the World was drowned, as may be seen, *Gen. vii. 19, 20.* *And the Waters prevailed exceedingly upon the Earth, and the Ark went upon the Face of the Waters ; and the Water prevailed exceedingly upon the Earth, and all the high Hills that were under the whole Heavens were covered, fifteen Cubits upwards did the Waters prevail, and the Mountains were covered :* Thus the Hills and Mountains were covered with Water, before God created this World, in the Beginning, as *Moses* doth declare ; and in this Sense God may be said to have weighed the Mountains in Scales, and the Hills in a Balance of his own Wisdom, Counsel

Counsel and Understanding ; and yet the Person of God no bigger then a middle statured-Man. This is the true Interpretation and Meaning of the Prophet *Isaiab's* Words. Much more might be said in this Point, but it would be too large, hoping that the Reader will understand what is written as to this Point.

4. *Penn* quotes *Isa. xl. 18, 19, 21, 22.* to prove that God is not in the Form of a Man : His Words are these : *To whom then will you liken God ? What Likeness will you compare unto him ? The Workman melteth a graven Image, and the Goldsmith spreadeth it over with Gold : Have you not known, have you not heard, hath it not been told you from the Beginning, have you not understood from the Foundations of the Earth ; it is he that sits upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers, that stretcheth out the Heavens as a Curtain, and spreads them out as a Tent to dwell in ?*

Ans. What doth this signify to *Penn's* Purpose, or any wise doth prove that God is not in the Form of a Man ? He gives no Interpretation, nor Meaning at all, of those Words of the Prophet *Isaiab* : For the Prophet doth in this Place upbraid the House of *Israel*, for making of graven Images, and worshipping them for Gods : Now these People that did make these graven Images, and did worship them for Gods were the Children of *Jacob*, whom God had chosen above all People in the world else ; and that they ought to worship the God of their Fathers, *Abraham, Isaac* and *Jacob* ; whose God was he that made Man in his own Image and Likeness, who spake to *Abraham, Isaac* and *Jacob*, and *Moses*, and to their Fathers, the twelve Patriarchs ; they that knew God to be in the Form of Man in Heaven, they never made any graven Images as Gods to worship ; but those Children of *Jacob*, that were ignorant of God's Form and Nature, they made Images as the *Heathen* did, to worship them as Gods, and they made their Gods of several Forms ; sometimes like a Castle, or like a young Bull, and sometimes like a Giant and other Images after the Heathen Manner ; and this making of graven Images of Wood and Stone, gilded over with Gold, and consecrateth it for a God, and fall down and worship the Work of their own Hands ; as if this Image had created the

the World, and all Creatures therein, and brought them out of the Land of *Egypt*. What is this to *Penn's* Purpose? This doth no Ways prove that God is not in the Form of a Man, nor that Man is not the Image of God, in respect of his bodily Shape; but *Penn* gives no Interpretation nor Meaning of these Words of the Prophet *Isaiab*, he only names the Words of the Scriptures, and so leaves it.

Now it will be necessary to give them the Meaning of these Words of the Prophet *Isaiab*; *To whom will you liken God? What Likeness will you compare unto him?* The Meaning is this: You idolatrous minded People, to whom then will you liken God? What Likeness will you compare unto him? The Reason of Man saith, We will get cunning Workmen, that can carve Wood and Stone, and that is skillful in melting of all Sorts of Metals, and of Silver and Gold; the Workman that can carve Wood and Stone shall frame us out a God, that shall perhaps be like a Giant, like a Man, or like a Calf, or some other Creature, as the Power in Being would have it; and when the Workman at carving hath done his Part, then the other skillful Workman at melting of Metals of Silver and Gold, with the Advice of the Goldsmith, spreadeth it over with Gold, and when it is finished, and made glorious to the natural Eye sight, it is dedicated and consecrated by the Priests and Powers to be a God; and that all that are under that Power, must fall down and worship that golden Image, as in *Dan. iii. 1.* *Nebuchadnezzar the King, made an Image of Gold, whose Height was threescore Cubits, and Breadth thereof six Cubits; he set it up in the Plain of Dura, in the Province of Babylon.* And in the 2d Verse, *The King did dedicate this Image to be worshipped by all his Noble Lords and People of his Realm.* Now what Form or Shape this great Image was of, is not made manifest; whether it was in the Form, Shape or Likeness of a Man, or like a Calf, or any other Creature, is not specified; but of what Form soever the Image was like, it was dedicated to be a God, to be worshipped, and it is very like this Image had Eyes, but could not see; and Ears, but could not hear; and a Nose, but could not smell; and Feet, but could not walk, and a Head, but could not understand and a Mouth, but could not speak through the Throat; as *David* saith:

saith: Yet this Image must be a God, the King's own making, and all People must fall down and worship this golden Image as God, that could neither see, hear, nor speak.

And such kind of Gods as these, did the Children of *Israel* worship, and forsook the Living God, that spake to their Fathers, *Abraham*, *Isaac*, and *Jacob*; therefore did the Prophet *Isaiah* reprove them for making of graven Images, and dedicating them for Gods, to worship them; so that they did liken the Living God, that created the Heavens and the Earth in the Beginning, and that sits upon the Circle of the Earth; he who hath laid the Foundations of the Earth, likewise he hath stretched out the Firmament of Heaven as a Curtain, and spread them out as a Tent, to dwell in the Living God; may be said to sit upon the Circle of the Earth, because he hath laid the Foundation of the Earth by his Word, and he knoweth by his Wisdom and Understanding, how the Earth hangs and stands upon nothing, as the Reason of Man can see, yet it standeth firm; and no God else can remove it out of its Place, nor cause it to fall; so that the Living God, by his Wisdom and Power, knoweth how the Foundation of the Earth was laid in the Beginning, when he created all Creatures here in this World, and the Earth for his Footstool; it being the most inferiorest Work of all God's Creation; so that by his Wisdom and Power he may be said, to lay the Foundations of the Earth: Now let the Reader consider, that he saith the Foundation of a Tower hath Matter and Substance to lay the Foundation with, for without Matter and Substance no Foundation can be laid; so when God laid the Foundation of the Earth, there was the Matter and Substance of Earth, before he laid the Foundation of the Earth; else it could not properly be said that God laid the Foundations of the Earth, if the Earth had not been before he created it in the Beginning, and if it be granted that the Earth and Waters were before God created the Heavens and the Earth in the Beginning, as is most true they were; then I say, the Earth and Waters must needs be eternal; for the Word create the Heavens and the Earth, doth not signify that God made them of nothing, neither did God lay the Foundation of the Earth with nothing, he had Matter and Substance, *viz.* Earth and Waters, which were eternal
Sub-

Substances, for the eternal God to work upon; for God did never make any Thing of nothing, as Man doth vainly imagine. But more of this in the next Point.

C H A P. VII.

SO that by God's Wisdom and Power in creating the Heavens and the Earth, he may be said *to sit upon the Circle of the Earth*: And as for his *stretching out the Heavens as a Curtain*; and *spread them out as a Tent to dwell in*, the Meaning is, that when God created the Firmament of Heaven in the Beginning, he spread forth the Sky, as we see, round about the Earth, as a Curtain; so that the Sky is under the Earth, as it is over the Earth; and by his Wisdom and Power, by his Word speaking, he hath drawn the Sky or Element, even as a Curtain, over the Face of the whole Earth, that no living Creature that is mortal, may see through the Curtains of Heaven; and, on the other Side of these Curtains, God hath made himself a Tent to dwell in, even a Kingdom of eternal Glory, which no Mortals can see by the Eye of Sense and Reason. This is understood by Faith only, as I said before; this is the true Meaning of the Prophet's Words: And this God of *Israel* that did these great Things in the Beginning, was he that made Man in his own Image and Likeness; and that the Living God was before he made Man in the Form and Likeness of Man, and in no other Form and Likeness, only his Body was spiritual, heavenly and glorious, as I said before.

In Page 8, saith Penn, In this Passage is a most pregnant Over-throw of this vain Opinion. First, saith he, *That God, of whom Man can make a Likeness, is not the true God*: And saith, *But such a one is Muggleton's, therefore not the true God*. Secondly, saith Penn, *If God was of Man's Figure and Stature, then Goldsmiths were able to make his Likeness*: But, saith he, *this the Scriptures utterly deny, and ask, What Likeness will you compare unto him?* Saith he, *Therefore God is not in the bodily Shape of Man*.

Answer.

Answer. Here the Reader may see the black Darknes of this Anti-Christian Devil, *Penn* the Quaker; that, because Goldsmiths, or other Crafts-men, may make the Image of a Man, and so make the Image and Likeness of God; therefore God must have no Body nor Form of his own at all. Let the Reader consider, that if God hath no Body nor Form of his own, he is in a worse Condition than the Creatures which he hath made; for he hath made all Creatures that hath the Breath of Life in them with Bodies, and the Body and Life of all Creatures doth rejoice, and are glad; and without a Body there can be no Life, nor Joy, neither in God, Angels, nor Man, nor no other Creature that hath the Breath of Life. Now shall any Man that is not stone-blind in his Understanding, believe that God, who created and made all Things with Bodies, and yet himself hath no Body at all, but is an infinite vast Spirit, without any Body or Form, or Shape at all of his own? A Man may as well say, that a Spirit without a Body may build all the Churches in *London* that were burned down by the Fire; as to say, that God, who created the two Worlds Celestial and Terrestrial, and the Creatures therein, had no Body of his own: Or a Man may as well take a beautiful spirited Woman without a Body to his Wife, and see how he can love a Spirit without a Body. This is as possible for Man to do, as it is for God's Spirit to be without a Body: Nay, it is as possible for the Spirit of a Man to build a Tower without its Body, as it is for God to create the two Worlds, and all Creatures therein, without a Body of his own. Again, If God hath never a Body of his own, but is an infinite vast Spirit without any Body at all, and yet he fills Heaven, and Earth, and the Heaven of Heavens cannot contain him; Where then is God contained? Sure he is contained somewhere! And if the Heaven of Heavens cannot contain him, he is of such a vast Bigness, sure the Imagination of Man doth imagine God's Spirit to be bigger than it is: It is a marvellous Thing to me now, that a Spirit without a Body should be in all Places at one and the same Time, and fill Heaven and Earth also. But by Faith I know, that God's Body is no bigger than a middle-statured Man, and that his Godhead Spirit is contained in that Body; only but this Wisdom, Power, and Glory, doth fill Heaven and Earth,

neither doth the Heaven and Heaven of Heavens contain his Power and Glory; for he is as well by his Power on Earth, by his Mercies to some, and his Judgments to others: Nay, his Power is in Hell also with the Damned; so that God's Power is every where at once, in that he hath written a Law in the Seed of every Creature, both in Heaven above, and in the Earth beneath, and in the Waters under the Earth; and in this Sense, God may be said to fill Heaven and Earth, and that the Heaven of Heavens cannot contain him; but as to the Person and Body of God himself, he is contained now in the Heavens only, and his Person is contained, when he pleases, in a lesser Compass than a Man's Person can be contained.

But *Penn* the Quaker hath imagined God to be an infinite Spirit, without a Body, of such a vast Bigness, that the Heaven of Heavens, nor the Earth, cannot contain him; his Spirit is so big that it cannot be confined to any particular Place. By this Assertion God is contained in the Air, and in the Earth, and in the Waters, and in the Beasts of the Field, and in the Fowls of the Air, and in the Fish in the Sea, and in Man, and in the Shape of the Trees, and Grass of the Field; by *Penn's* Assertion God is in all these, by his great vast Spirit without a Body; for he imagines that God is the Life of every Thing; so that the Trees could not grow, if God's Spirit were not in the Sap of them, and so of all Things else: Thus ridiculous is learned *Penn's* Conceit of God's Greatness; so that God must be beholden to the Bodies of the Creatures, which he hath made to dwell in, because he hath never a Body of his own big enough, for his great vast Spirit to live in: Is not this an absurd Faith, that *Penn* the Quaker holds forth, let all sober Men Judge!

Mind, Reader, that because *Reeve* and *Muggleton* doth declare, that God is but in the Form and Stature, and Bigness of a Man, as is said by *Moses*, and that a Man may carve, and make the Image of Man, and so the Image of God, of Wood or Stone, and worship it for God; so that Man may make the Image and Likeness of God, as they do the Image and Likeness of Angels, and other Creatures; must it therefore follow, that because God's Image and Likeness is made in the Form of Mans bodily Shape, as is most true it is; must Men worship this

this Image as God, and believe the Image he hath made to be a God? This is great Blindness and horrid Idolatry. So that because there may be an Image of God made by Man, therefore *Penn* will not have God to have any Body or Form at all, but an infinite formless Nothing, so that no Image can be made of an infinite Nothing. This is *Penn's* God that he doth worship, and while he seems to worship a God that hath no Form at all, he becomes the greatest Idolater of all, and worships every Form for God, as the Light in Man is his God, the Life of the Beasts of the Field is his God, the Firmament of Heaven, the Earth, the Waters, the Fowl, the Fish, the Trees, the Grass, are his God: For, saith he, God is every where and in all Places at one Time, and never confined to any particular Place, no not in Heaven above, neither can the Heavens contain him, but he is every where, as *Penn* the Quaker saith.

C H A P. VIII.

SO that he doth worship a God, that hath neither Body, Form, nor Shape; even an infinite Nothing, or else a God that is all Forms and Shapes, and the Image and Likeness of all Creatures else, both in Heaven and Earth, as well as Man's Image and Likeness: Nay, by this Assertion of his, God's Spirit or Essence is in the Earth, and in the Waters, and in the Firmament of Heaven, and in the Clouds, and in the Air, and in the Sun, Moon and Stars; so that in effect, by this Assertion, these Things are the Body of God, and the Image and Likeness of God, as much as Man: For if God's Spirit be of such a vast Bigness, that cannot be contained nor confined to any one particular Place, but is in all Places at one Time by the Essence of his Spirit, it is so infinitely big, then the great vast Earth and Waters, and Air and Clouds, as aforesaid, are all God's Bodies; so that God must have so many Bodies as there is distinct Substances; so that instead of God's being in the Form, Shape and Likeness of Man, one particular Form and Shape, by *Penn's* Assertion, it must needs follow,

that if God be an infinite vast Spirit, without a Body, and cannot be confined nor contained in one particular Place, it must be concluded, that God hath so many Bodies as there is Creatures, and that every formless Substance is God's Body, and the Image and Likeness of God, as well as the bodily Shape of Man.

This is that Anti-Christian Spirit in the Quakers, in those last Times, in Opposition to the Spirit of *Christ*, who inspired *Moses*, the Prophets, and Apostles, with Revelation to write Scripture; and they do every where declare that God made Man in his own Image and Likeness, in Respect of his bodily Shape, in that God did always appear to the Fathers of old in the Form and Shape of Man, as the Scriptures are full to prove, as followeth.

Exod. iii. 2. And the Angel of the Lord appeared unto him, in a Flame of Fire, out of the Midst of the Bush. v. 4. And when the Lord saw that he turned aside to see, God called to him out of the Midst of the Bush, and said, Moses, Moses.

1. Here the Reader may see, that God did appear to *Moses*, in Form like a Man in the Bush; and God spake to *Moses*, and God was confined to that particular Place, at that present; which no Spirit without a Body can do: For if God's Spirit without a Body be every where, and cannot be confined to one particular Place, but fills all Places at all Times, and no Places neither in Heaven nor in Earth, can be empty of God's Presence, as *Penn* doth assert; I say such a God as this hath never a Mouth nor Tongue to speak; for this I say, no Spirit without a Body can speak any Words at all, but that God that made Man in his own Image and Likeness, in Respect of his bodily Shape, did appear unto *Moses* here in the Bush, in the Form of a Man, though in a Flame of Fire, and did speak apparent Words unto *Moses*, as a Man speaks to his Friend.

2. See *Gen. vi. 14. And God said unto Noah, The End of all Flesh is come before me*: And in *Gen. vi. 1. And God remembered Noah and every living Thing*: And in *Gen. ix. 1. And God blessed Noah and his Sons, and said unto them, Be fruitful and multiply, and replenish the Earth. Chap. ix. and 6th verse,*

verse, *Whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed* ; for in the Image of God made he Man. And in the 9th verſe, *And I will eſtabliſh my Covenant with you, and your Seed after you.* And in the 15th verſe, *And I will remember my Covenant, which is between me and you.* And 16th verſe, *And I will look upon it, that I may remember the everlaſting Covenant between God and every living Creature.*

Here God did appear to *Noah* in the Form of a Man, and ſpake unto him plain Words ; and he remembered *Noah*, and God bleſſed *Noah* and his Sons with the Bleſſing of Fruitfulneſs, and multiplying and replenishing the Earth, with the Increaſe of Sons and Daughters ; and God gave them a Law that they ſhould not ſhed Man's Blood ; Why ? Becauſe Man was made in the Image of God, for in the Image of God made he Man ; therefore did God eſtabliſh his Covenant with *Noah* and his Seed after him ; and that God would remember his Covenant which he made between Man and himſelf ; and that God would look upon his Covenant that he had made with *Noah*, and every living Creature ; and that he might remember his everlaſting Covenant between God and them. Here the Reader may ſee that God can ſpeak Words, which he could not do without a Mouth and Tongue. Likewise we read, that God bleſſed *Noah* and his Sons, which he could not do without a Mouth and Tongue ; likewise God gave them a Law, that they ſhould not ſhed Man's Blood, which he could not do without a Mouth and Tongue ; likewise, God did eſtabliſh his Covenant with *Noah*, and his Seed after him, which he could not do, had he not a Head like a Man's Head, that hath Wiſdom and Underſtanding in it, to make Covenants with Man. Alſo God would remember his Covenant which he made between Man and himſelf ; ſo that God hath a Memory in him, to remember what Covenants and Promiſes he makes to Man ; likewise, God would look upon his Covenant, that he might remember his everlaſting Covenant between God and them : Here we ſee that God hath Eyes to ſee, as a Man hath to look, what Promiſes and Covenants he maketh with Man, that he might remember to perform them on his Part, though Man fail on his Part : Theſe Things God could not do if he had not Eyes to ſee, he could not be ſaid to look, and if he
had

had no Mouth nor Tongue, he could not speak, nor utter Words, nor make no Covenants with Man; and if God had no Head, he could have no Wisdom, Understanding, nor Memory at all: For this I say, a Spirit without a Body, it hath no Being at all: Why? Because it is nothing at all, but a Fiction of Man's Brain, that hath proceeded out of his Imaginations. Yet *Penn's* God is a Spirit without a Body, that can neither hear, nor see, nor smell, nor speak, nor remember; this is *Penn's* God that cannot hear, because a Spirit without a Body hath no Ears; nor smell, because it hath no Nose; nor speak, because it hath no Mouth nor Tongue; nor see nor look, because it hath no Eyes; nor remember, because it hath no Head, nor Understanding, nor Wisdom. To sum up all, a Spirit without a Body is nothing at all, but a Thing created out of Man's blind Imagination, which hath created to itself a Spirit without a Body, which he calls God, and the Imagination of Man hath created to itself a Devil, to be a Spirit without a Body; the one Spirit he worships for God, and the other Spirit he is affrighted at, as his Devil: Thus he hath created by his Imagination a God, to worship a Spirit without a Body, and a Devil to fright him, a Spirit without a Body also: Thus *Penn* the Quaker doth worship a God of his own making, and so becomes the greater spiritual Idolater, than those that worshipped the golden Calf. This is *Penn's* God that he doth worship, a Spirit without a Body; this is none of my God, neither is it that God that made Man in his own Image and Likeness.

C H A P. IX.

3. **A** GAIN it is said, *Gen. v. 22. Enoch walked with God. 24th verse. And Enoch walked with God, and he was not, for God took him. So Gen. vi. 6. It repented the Lord that he had made Man on the Earth, and it grieved him at his Heart.*

Here the Reader may see, that God is no great vast Spirit without Body, which can walk and talk with Man; neither can a Spirit without a Body be capable to repent, nor to have
any

any such Passion as to be capable of Grief of Heart: Why? Because a Spirit without a Body hath no Heart, to be sensible of Wrath and Anger, with that which it hath made, because of its Disobedience, nor pleased with those Creatures which do obey his Will: Why? Because a Spirit without a Body hath no Heart nor Will to be pleased or offended, nor capable to walk or talk with Man; neither can a Spirit without a Body be capable to repent, these Things belong only to such a God that hath a Body of his own; and the true God being a spiritual Body in Form like Man, he seeing the Wickedness of Man was so great, more great than he thought it would be, when he suffered the Serpent to beguile *Eve*, in that the Seed of the Serpent, Men and Women, should act such Things as were unnatural, as the People in the old World did; and now God, by Experience, saw that the Wickedness of Man was so great beyond what he expected, that it repented him that he had made Man upon the Earth, and he was grieved to the Heart. By this the Reader may observe, that God did not know all Things past, present, and to come; neither is that infinite that doth; for if God should know all Things past, present, and to come, then there is nothing more for God to know; therefore his Knowledge must be finite, but the Nature of Infiniteness is to increase in new Knowledge, new Joys, and new Glories eternally; so that when God saw the Wickedness of Man was so great, beyond what he expected as aforesaid, it repented him that he had made Man upon the Earth, and it grieved him to the Heart: So that now God is resolved in himself with a new Resolution, to destroy the Thing which he had made, by drowning the World by Water. So that God hath a progitive Power in himself to increase in Knowledge and Understanding, and when any new Knowledge doth arise in God, he knoweth how to dispose of it for his own Glory, both in the Preservation and Exaltation of what Creatures he pleases, and in the Abasement and Destruction of others of his Creatures. And this is the Nature of Infiniteness; and of a progitive Power, which is above all Law; and this Infiniteness and progitive Power is in the Body
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of God, even he that created Man in his own Image and Likeness.

So that *Enoch* being an holy Man, in that he believed in God, and in that he was a righteous Man, and did nothing contrary to the Law written in his Heart, God loved his holy Faith, being his own Nature, and his Obedience to the legal Law written in his Heart; so that God walked with *Enoch*, and revealed his Secrets unto him, and shewed unto him, that God was in the Form of Man from Eternity; and *Enoch* walked with God, in that he did believe God was in a glorious Form like Man from Eternity, and in that he did obey God's Law written in his Heart; so that his Righteousness did exceed all Men that were upon the Earth at that Time; so that God revealed unto him glorious Things, in that he gave him to know that God was in the Form of Man, a spiritual Body; and gave him the Spirit of Prophecy, that this spiritual Body should be transmitted into a pure natural Body, so that God should be upon this Earth, and eat and drink with Man as a Man. This, and many other wonderful Things did *Enoch* prophecy of concerning God, in the Books of *Enoch*, which *Noah*, *Abraham*, *Lot*, *Iaac* and *Jacob*, and the twelve Sons of *Jacob* did read, as may be seen in the Testimony of the twelve Sons of *Jacob*, and in the Scriptures, that maketh mention of *Enoch*, and how he was translated.

Observe his Body was translated and immortalized as well as his Soul, and his Body went to Heaven as well as his Soul; for this I say, there never was any Soul or Spirit that went to Heaven without a Body since the World began, nor never will to the World's End. For if the Soul goeth to Heaven, the Body goeth to Heaven also; for God will not endure to have Spirits in Heaven without Bodies, because his Spirit cannot be without a Body himself, nor no other Creature he hath made in Heaven nor in Earth; so that what Spirits soever goeth to Heaven without Bodies, God will surely cast them out of Heaven for ever. So that it may be clear to the Reader, that hath Faith to understand the Scriptures, that *Enoch* did know and believe God to be in the Form of Man's bodily Shape, a spiritual Body, and that this spiritual Body would transmute
itself

itself into a pure natural Body, which was *Christ*, and that this *Christ* should be the very God that should eat and drink with Man as Man, and that the Seed of the Serpent should put him to Death: Now, if the Man *Christ Jesus* his Body and Soul was the Lord of Life, as the Scripture saith, then certainly he was God when he was upon Earth, and his Soul suffered Death, as the Scriptures are full to prove: But I shall speak more fully to this hereafter. Likewise, it may be clear to the Reader, that no Soul nor Spirit can go to Heaven without its Body, and that *Enoch's* Body was translated with his Soul, and so went both to Heaven, being but one personal Substance, neither can they be separated one from the other. This is a standing Truth, but few understand and believe it.

4. See *Gen. vi. 8.* *But Noah found Grace in the Eyes of the Lord; and Noah was a just Man, and perfect in his Generation, and Noah walked with God.* So *Gen. viii. 20.* *And Noah builded an Altar unto the Lord, and took of every clean Beast, and every clean Fowl, and offered Burnt-offerings on the Altar.* And verse 21. *And the Lord smelled a sweet Savour, and the Lord said in his Heart, I will not again curse the Ground any more for Man's Sake.*

Here the Reader may see, that *Noah* was a just and perfect Man in his Generation, insomuch that he found Grace in the Eyes of the Lord, in that he walked with God. So that God revealed himself to him, because he had Faith to believe God, and he acted the Righteousness of the Law written in his Heart towards Man. For this is to be minded, that God always chose such Men, and revealed himself unto them that were righteous in their Generation; and if *Reeve* and *Muggleton* had not been innocent and free from the Breach of the Law written in our Hearts, and righteous in our Generation in these last Times, when so much Wickedness hath been acted by the Professors of Godliness in these Times, God would never have chosen us, nor have revealed himself unto us, as he hath, tho' despised by the Seed of the Serpent, such as *Penn* the Quaker, and others,

C H A P. X.

BUT the Serpent said as much by the Lord himself when on Earth, as they do by us ; but let that pass. Here the Reader may see that *Noah* did believe and know that God was in Form like a Man, because he found Grace in his Eyes ; for *Noah* knew that a Spirit without a Body had not Eyes nor Heart to shew Favour : But that God, that was in the Image and Likeness of himself, who had his Eyes in his Head to see that *Noah* was righteous before him, God's Heart did love him, and shewed Favour unto him, and gave him Revelation, Knowledge, and Understanding of himself, and of his Form and Nature, and to be a Preacher of Righteousness. So that by Faith towards God, and Righteousness towards Man, he walked with God as *Enoch* did, but was not translated as *Enoch* was, but died, and is in the Earth at this Day ; so that he shall not go to Heaven until all the rest of the Saved of the Lord go to Heaven, but his Flesh doth rest in Hope, as *David* saith, until the Resurrection.

Likewise we see, that *Noah* was in such a high Esteem with God, that when he offered up Sacrifices to him, he was so well pleased with it, that the Lord said he smelled a sweet Savour ; insomuch the Lord said in his Heart, *I will not again curse the Ground any more for Man's Sake*. Here we see God hath a Nose to smell, and a Heart to promise ; so that except a Man were Stone-blind, he could not deny God to be in the Form and Likeness of Man ; for a Spirit without a Body hath no Nose to smell, nor Heart to promise, but is without Form, and void of all Sense ; it can neither hear, see, nor smell, nor taste, nor handle, nor speak, nor walk, but is an eternal Stillness, as I have heard several of the Ranters say ; and *Penn's* God and his Faith is the same as the Ranters is : This I know to be true.

5. See Gen. xiv. 18. *And Melchizedek, King of Salem, brought forth Bread and Wine, and he was the Priest of the most high God. And 19th verse, And he blessed him, and said, Blessed be Abraham of the most high God, Possessor of Heaven and Earth.*
Mind,

Mind, Reader, this *Melchizedek*, King of *Salem*, that brought forth Bread and Wine to *Abraham*, it was God himself, that did appear unto *Abraham* in the Form of a Man, and blessed him: Now to take off the Doubts that do arise in all Men's Hearts, because the Words are so dubious set down by *Moses*, without any Interpretation, it seemeth strange, that God himself should be a Priest, and bring forth Bread and Wine to *Abraham*. The Case was thus: In those Times, when *Abraham*, *Isaac*, and *Jacob*, and their Sons, were upon the Earth, before *Moses* was born, and called to write the Scripture, there was amongst the righteous Fathers, the Books of *Enoch* and his Prophecies, and he speaking in his Books of a Priesthood of the high God, and prophecying of another Priesthood of *Aaron*; and the righteous Fathers of old, knowing that it would be a long Time after their Deaths, before the Priesthood of *Aaron* would take Place, they, according to the Writings of *Enoch*, did set up Priests unto God after that Time that *Melchizedek* had blessed *Abraham* with the Titles of *Melchizedek*, the Priest of the most high God; and they did offer up Sacrifices by this Priest, as unto *Melchizedek*; and they called the Priest *Melchizedek*, the Priest of the most high God, and they paid Tythes to this Priest, as unto *Melchizedek*, the Priest of the most high God, as they did afterwards to the Priesthood of *Aaron*; a Hint of this may be read in the Testimony of the twelve Patriarchs at their Deaths: For *Abraham* was going after the Slaughter of Kings, to give the Tenth of the Spoil unto that *Melchizedek* the Priest; as no doubt but he had done several Times before, as in the 20th Verse, and gave him Tythes of all; but this *Melchizedek*, King of *Salem*, who brought Bread and Wine, as the Priest of the most high God, who blessed *Abraham*, was God himself, only to signify unto *Abraham*, and those of the Faith of *Abraham*, that in the Fulness of Time he would take upon him the Seed of *Abraham* in the Womb of a Virgin, and so become very Man, to offer up himself unto Sin and Death, and to rise again the third Day, and so become an High-Priest after the Order of *Melchizedek*. He that can understand this Mystery, let him understand.

For it may be clear to the Seed of Faith, that this *Melchizedek*, King of *Salem*, which blessed *Abraham*, was God the Father and Creator of all Things, as may be seen *Heb. vii. 1.* For this *Melchizedek*, King of *Salem*, Priest of the most high God, that met *Abraham* returning from the Slaughter of the Kings, and blessed him, Verse 2. to whom also *Abraham* gave a tenth Part of all : First, being, by Interpretation, King of Righteousness, and after that also King of *Salem*, which is King of Peace, Verse. 3. without Father, without Mother, without Descent, having no Beginning of Days, nor End of Life, but made like unto the Son of God, abideth a Priest continually.

Here it is clear, that this *Melchizedek* that met *Abraham* and blessed him, was God the Father, and Creator of all Things ; and it may be as clear to those that have the true Light of Faith in them, that this *Melchizedek*, the Eternal God, was in the Form of a Man ; and further, it is plain, that God himself did officiate the Office of a Priest himself, and took upon himself the Title of the Priest of the most high God, notwithstanding he was the most high God himself ; and he acted as God to *Abraham*, even as a Friend of God, and gave him Bread and Wine to comfort him, and blessed him. Thus the Reader may see, that God was in the Form and Likeness of Man from Eternity, and that this *Melchizedek*, King of *Salem*, the Priest of the most high God, was the Eternal God himself, who was without Father, without Mother, and without Descent, having neither Beginning of Days, nor End of Life : This must needs be the Eternal God himself, who made Man in his own Image and Likeness.

C H A P. XI.

AND as for his being made like unto the Son of God, abideth a Priest continually ; that was to signify to *Abraham*, that this *Melchizedek*, the Eternal God, would take upon him the Seed of *Abraham*, and would become a Son of *Abraham* ; and as he had been *Abraham's* Father, so he would, in the Fullness of Time, become *Abraham's* Son ; and this *Jesus Christ* was that *Melchizedek* that took upon him *Abraham's* Seed, and became *Abraham's* Son, and *Abraham* became God's Father. This is the Mystery of God indeed, yet the Scripture is full to prove it ; for this *Christ* is called the Son of *David*, the Son of *Abraham*, the Son of *Seth*, the Son of *Adam*, the Son of God.

Now mind that all these Men were called the Sons of God, before God took upon him the Seed of *Abraham* in the Virgin's Womb ; but when that Child *Jesus* was born of a Virgin, then those Men aforesaid were called his Fathers ; so that *David* in Spirit called his Son *Christ*, Lord ; and yet he knew at that Time, by the Spirit of Prophecy, that God would take his Seed upon him, and become his Son, and call himself *Christ* ; for God took not upon him the Nature of Angels, but the Seed of *Abraham* ; that is, he took upon him the Seed of Faith that was in *Abraham*, and not the Nature of Angels, which is the Seed of pure Reason in the Angels ; so that God took upon him his own Nature that he breathed into *Adam*, even the Breath of Life, that became Seed in him ; that is, the Seed of Faith : Therefore *Adam* is called the Son of God, and God is called *Adam's* Son, and *Adam* is called God's Father, in that *Christ* is called the Son of *Adam*, the Son of God ; that is, God became a Son as aforesaid, and suffered Death, and rose again, and ascended up to Heaven again, from whence he came, and is now an High-Priest for ever, after the Order of *Melchizedek*, being now entered into the same Glory which he had before the World was, and is sat down on the Right-hand of the Majesty on high, in the same Glory which he had before he descended from Heaven into the Virgin's Womb. Thus the Reader may see that Eternity became Time, and Time is become Eternity again.

6. See Gen. xxviii. 12. concerning God's appearing to Jacob. *And he dreamed, and behold, a Ladder set upon the Earth, and the Top of it reached to Heaven; and behold, the Angels of God ascending and descending on it. Verse 13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: The Land whereon thou liest, to thee will I give it, and to thy Seed. Verse 16. And Jacob awaked out of his Sleep, and said, Surely the Lord is in this Place: This is none other but the House of God, and this is the Gate of Heaven. So in Verse 22. And this Stone which I have set for a Pillar, shall be God's House. And Gen. xxxii. 1, 2. And Jacob went on his Way, and the Angels of God met him: And when Jacob saw them, he said, This is God's Host. So see Gen. xxxii. 24. And Jacob was left alone, and there wrestled a Man with him until the breaking of the Day. Verse 27. And he said unto him, What is thy Name? And he said, Jacob, For as a Prince hast thou Power with God and Man. Verse 29. And Jacob asked him, and said, Tell me, I pray thee, thy Name: And he said, Wherefore is it that thou askest after my Name? And he blessed him there. Verse 30. And Jacob called the Name of the Place Peniel; for I have seen God Face to Face, and my Life is preserved.*

These are plain Proofs of Scripture, to prove that God was in the Form of Man from Eternity, and that he made Man in his own Image and Likeness in respect of his bodily Shape; because God always appeared to the Fathers of old, though a Spiritual Body, in the Form and Shape of Man's Body; neither did God ever appear in any other Shape, but the Shape of Man, because it was his own Shape: For it would have been a ridiculous Thing for God to make Man in his own Image and Likeness, and he himself to have no Body, Form nor Likeness at all: Which Way then could he have had any Converse with Man, neither could Man have had Converse with God; for an Infinite Spirit without any Body, could never appear to Man, nor converse with Man, nor bless Man: What Blessing can a Spirit without a Body give to any Man that hath a Body?

This is the most absurdest Opinion that ever was, that God should be a Spirit without a Body. This Opinion did arise first

first from the Children of *Cain*, and so it run through the Heathen ; and the Quakers Anti-christian Spirit is no other but the Spirit of *Cain*, and of the Heathen ; but the Children of *Adam*, and of *Seth*, and of *Enoch*, *Noah*, *Abraham*, *Isaac* and *Jacob*, and those of their Seed, did know that God was in the Form of Man in respect of his bodily Shape, and God did always appear unto them in the Form and Likeness of Man in respect of his bodily Shape, as he did here unto *Jacob* in his Dream ; he saw a Ladder reach from Earth to Heaven, and the Angels of God ascending and descending upon it ; and that the Angels that ascended and descended up and down this Ladder were spiritual Bodies in Forms like Men ; and the Lord of Heaven and Earth, he being a spiritual Body in Form like Man, stood above it, or at the Top of the Ladder, ready to come down, and said, *I am the Lord God of Abraham thy Father, and the God of Isaac*. So that *Jacob* knew the Place where he saw this Vision was no other but the House of God, and the Gate of Heaven : And as he went on his Way, the Angels of God met him in the Forms of Men ; and when he saw them, he said, *This is God's Host* ; and *Jacob* knew that God followed hard after his Host of Angels ; so that when they were passed by, *Jacob* was left alone ; then cometh God in the Form of a Man, wrestleth with *Jacob* until the Breaking of the Day.

C H A P. XII.

AND God said unto *Jacob*, *What is thy Name ? And he said Jacob. And God said, As a Prince hast thou Power with God and Men ; so that Jacob wrestled and prevailed with no less Person than with the Eternal God himself : And seeing that he had prevailed as a strong Prince with God, he was emboldned to ask his Name ; but the Lord God would not tell him any other Name, but what he had told him before : I am the Lord God of thy Father Abraham, and the God of Isaac ; but however, God blessed him, and Jacob knew it was*
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the God of Heaven, that wrestled with him : *For*, saith, *he I have seen God Face to Face, and my Life is preserved.* Now, *Penn* the Quaker, do you believe that it was a Spirit without a Body, that discoursed and wrestled thus with *Jacob* : Did *Jacob* prevail with such a God, that is a formless Spirit without a Body : I wonder how you dare to justify such a God in publick, seeing the Scriptures are so full against your Antichristian Spirit, that denieth the Body of God, that made Man in his own Image and Likeness, in respect of his bodily Shape, as well as his Soul. And what clearer Proof of Scripture can be given to prove the Eternal to be in the Form and Likeness of a Man, and that Man's bodily Shape and Likeness is the Image of God, than this Scripture concerning *Jacob*, and God wrestling with him.

7. Again, to prove God to have Body and Form like Man, see *Exod.* xlii. 12. *And the Lord said unto Moses, Come up to me into the Mount, and be there, and I will give thee Tables of Stone ; and Moses went up into the Mount of God.* *Verf.* 15. *And the Glory of the Lord abode upon Mount Sinai, and the Cloud covered it Six Days, and the Seventh Day he called unto Moses out of the Midst of the Cloud.* *Verf.* 17. *And the Sight of the Glory of the Lord, was like devouring Fire in the Top of the Mount, in the Eyes of the Children of Israel.* *Verf.* 18. *And Moses went into the Midst of the Cloud, and gat him up into the Mount, and Moses was in the Mount Forty Days and Forty Nights.* *Exod.* xxxiii. 9. *And it came to pass as Moses entered into the Tabernacle, the clouded Pillar descended and stood at the Door of the Tabernacle, and the Lord talked with Moses.* *Verf.* 10. *And all the People saw the clouded Pillar stand at the Tabernacle Door : And all the People rose up and worshipped.* *Verf.* 11. *And the Lord spake unto Moses Face to Face, as a Man speaketh to his Friend.*

Here the Reader may see, that God did appear unto *Moses* in the Form of a Man, and spake plain Words unto him, and said unto him, *Come unto me into the Mount* : So that God did confine himself into that Place of the Mount, only to talk with *Moses*. Also God gave *Moses* Tables of Stone. Observe those Tables of Stone ; that God gave *Moses* to write on, were no Stones of this Earth, but Stones that were of a purer Nature, even Stones

of that Earth above the Stars, only to signify that God had written the Law in the stony Heart of Man, who received this Law written in his Heart, from the Seed of the Serpent that was thrown down from Heaven, even that Serpent that beguiled *Eve* ; likewise God, being a spiritual Body, but of the Sature of a middle-statured Man, he could come down from Heaven in a Cloud upon the Mount ; and when *Moses* went up unto the Mount of God, then did God descend from Heaven in a Cloud upon the Mount, and covered the Mount with the Cloud, and the Glory of the Lord abode upon Mount *Sinai*, and the Cloud covered it Six Days.

That is, the Brightness of God's Person did shine upon the Mount, which no natural Eye could look upon him, only the Cloud covered his bright Glory ; so that *Moses* might speak with him Face to Face, though he could not see his Face ; yet God called unto *Moses* out of the Midst of the Cloud, and at the Sight of the Glory of the Lord it was like devouring Fire in the Top of the Mount, in the Eyes of the Children of *Israel* ; yet notwithstanding *Moses* went into the Midst of the Cloud, and was in the Mount Forty Days and Forty Nights ; likewise when *Moses* entered into the Tabernacle, the Cloudy Pillar descended and stood at the Door of the Tabernacle, and the Lord talked with *Moses*. Observe the Tabernacle was always below the Mount, and when God had any Thing to reveal to *Moses* when he was in the Tabernacle, God always descended in this cloudy Pillar, and it always stood at the Door of the Tabernacle, and out of this cloudy Pillar which stood at the Door of the Tabernacle, did God speak to *Moses* Face to Face, as a Man speaketh to his Friend.

By these Scripture Words, a Man may clearly see that God is a spiritual Body, in Form like a Man, and did always appear so to the Righteous ; and we see that God being of no bigger Stature than a Man, being Spiritual, he can subscribe his Person into what particular Place he pleases, and speak with what particular Person he pleases to speak unto ; and he being of a like spiritual fiery Body, that the very Clouds shall bear him up, and the Clouds shall descend from Heaven with him in it, at his Command ; and at his Command the Clouds shall ascend, and carry him up to Heaven again ; even as

a King's Chariot doth carry him here on Earth, up Hill and down Hill : Such a God as this do I own and believe in, and do deny such a God as *Penn* the Quaker worshippeth, who is a Spirit without any Body or Form at all ; that can neither hear, nor see nor speak, nor be subscribed to no particular Place, but is at all Places at one and the same Time ; and nevertheless, from being in all Places at one and the same Time, such a kind of God as this will do a particular Man but little Good in Time of Trouble ; neither will this God deliver *Penn* himself, nor save him from that Sentence and Judgment, that a mortal Man hath given him in the Day of Account.

8. See *Exod.* xxxiv. 34. *But when Moses went in before the Lord to speak with him, he took the Vail off, until he came out.* Vers. 35. *And the Children of Israel saw the Face of Moses, that the Skin of Moses's Face shone ; and Moses put the Vail upon his Face again, until he went in to speak with him : So Numb.* xii. 4. *And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and they three came out.* Vers. 5. *And the Lord came down, in the Pillar of the Cloud, in the Door of the Tabernacle, and called Aaron and Miriam, and they both came forth.* Vers. 6. *And he said Hear now my Words, if there be any Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream.* Vers. 7. *My Servant Moses is not so, who is faithful in all mine House.* Vers. 8. *With him will I speak Mouth to Mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord shall be bebold.*

Here the Reader may see clearly that God is in the Form of Man ; for *Moses* was a Man, and that *Moses*, when he went to speak with God, he took the Vail off his Face, until he had done speaking with God ; and when *Moses* came from talking with God, he put the Vail over his Face again, because the Children of *Israel* should not look upon the Face of *Moses* ; because the Skin of his Face did shine, nor speak unto him, except the Vail was upon his Face : Likewise we see that the Lord spake suddenly unto *Moses*, and unto *Aaron*, and unto *Miriam*, and that God said unto them, *Hear now my Words ; if there be a Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream ;*
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my Servant Moses is not so, who is faithful in all mine House ; with him will I speak Mouth to Mouth, even apparently, and not in dark Speeches ; and the Similitude of the Lord shall be behold.

Observe, *Moses* was a Man, and he spake to God Mouth to Mouth ; so that God had a Mouth as well as *Moses*. 2dly, That God's talking with *Moses* Mouth to Mouth, made his Face to shine so bright that the People could not look upon *Moses's* Face. *Thirdly*, That the Lord descended and came down from Heaven in the Pillar of the Cloud, and stood in the Door of the Tabernacle, and that God called out of the Pillar of the Cloud unto *Aaron* and *Miriam*. *Fourthly*, That God doth make himself known to some by Vision and Dream. *Fifthly*, That God spake familiar Words unto *Moses* as a Man speaks to his Friend. *Sixthly*, That *Moses* did see and behold the Similitude of the Lord ; that is, *Moses* did see and behold that God was in the Form of Man, according to his own Revelation in *Genesis*. *God made Man in his own Image and Likeness*. These Scriptures are full to prove, that God is a spiritual Person, in Form like a Man, and that he is subscribed to one particular Place at a Time, where he pleases ; and that his Person was contained only in the Pillar of the Cloud when he descended from Heaven upon the Mount to talk with *Moses* ; and there was no God in Heaven for that Season, but his Power only, until he did ascend to Heaven in the Pillar of the Cloud again. Thus God was, and is when he pleases, contained and subscribed to a particular Place, even in the Pillar of a Cloud upon the Mount of *Sinai*, and God was no where else in his Person at that Time but there. This God was *Moses* and the true Prophets God, and this is *Reeve* and *Muggleton's* God.

C H A P. XIII.

9. **T**HAT made Man in his own Image and Likeness, in respect of his Body as well as his Soul, this was the God that the righteous Fathers of old did serve and believe in, as I have shewed before ; neither is there Titles of Honour attributed but to a Person ; and though we do know, and be-

lieve the everlasting God, who made Man in his own Image and Likeness, to be a spiritual Body or Person ; yet this spiritual Body is clearer than Chrystal, brighter than the Sun, swifter than Thought when he pleases, yet a Body. This *Penn's* Imagination cannot comprehend ; this is that God of *Jesurun* that rideth upon the Heavens, and in his Excellency on the Sky, and sitteth upon the Circle of the Earth ; he being a spiritual Body, he rideth upon the Wings of the Wind, in that he hath made the Clouds for the Pavement of his Feet, and he hath commanded the Winds to drive the Clouds which Way he pleases, even as a King doth his Chariot upon Earth. He maketh the Clouds to descend from Heaven to Earth with his Person in it, when he pleases ; and he commandeth the Cloud to ascend from Earth to Heaven again when he pleases.

And when he pleases he rideth in a Cloud about the Circle of the Firmament of Heaven, and overlooketh the Circle of the Earth, yet his Bulk and Bigness but the Dimension of a middle-statured Man, yet his Body being of that Clearness, and Brightness, and Swiftnes, the Clouds can carry a spiritual Body with Ease, and can ascend and descend, as we read that God did ascend and descend in the Pillar of the Cloud when he spake to *Moses* and *Aaron* in Mount *Sinai* ; likewise we read that God set a Ladder on the Earth, which the Top reached up to Heaven : This Ladder was for the Angels, being spiritual Bodies, to descend and ascend ; and this Ladder was made of the Clouds ; and the Steps of the Ladder that reached from Earth to Heaven, were but Three Steps, to signify the Three Commissions, or Three Records upon Earth ; to wit, the Water, Blood and Spirit, answerable to those three Records in Heaven, of Father, Word and Spirit : And as this Ladder had but three Steps from Heaven to Earth, to signify that God would descend from Heaven but three Times to speak unto Men to the hearing of the Ear, to give them Commission here on Earth, that they might all three agree in one to bear Record to those Three in Heaven, of Father, Word and Spirit, to be but one personal God, in the Form and Likeness of Man's bodily Shape.

C H A P. XIV.

SO that God hath made the Clouds as a Ladder, with three Steps, for the Angels and himself to descend and ascend when he pleased : — And whereas it is said, that *Jacob* saw in his Vision the Angels come down the Ladder first, it was to signify that the Dispensation of Angels should be acted first upon this Earth by *Moses* and the Prophets : And whereas it is said, that God was upon the Top of the Ladder that reached to Heaven : — And after the Angels were passed by, then God, that sat at the Top of the Ladder, he came down and wrestled with *Jacob*, to signify, that he would descend from Heaven into the Womb of a Virgin, and become very Man ; and would suffer Death, and shed his most precious Blood for the Redemption of the Seed of *Abraham* and *Isaac* his Fathers : — And that his Apostles should bear Witness that he shed his most precious Blood : — And for this Record of theirs, their Bloods should be shed also ; which came to pass : And this was the Record of Blood here upon Earth, answerable to the Record of the Word in Heaven ; and this was the second Step and Dispensation from Heaven acted upon this Earth by *Christ* and his Apostles : — And the third and lowest Step of this Ladder is the Dispensation or Commission of the Spirit now in this last Age, when God spake unto *John Reeve*, and gave *Lodowick Muggleton* to be his Mouth. This Commission of the Spirit hath borne Witness here on Earth to that one God in Heaven, called Father, Word and Spirit, to be in the Form of Man's bodily Shape and Likeness ; and that he made Man in his own Image and Likeness, without any mental Reservation ; and this Record of the Spirit, it hath been in being upon this Earth above 20 Years ; and as those that were spiritualized in the other two Commissions, as *Moses*, *Elijah*, and *Christ*, that ascended up to Heaven in a Cloud, to signify, that all the true Seed in their Commissions in the Resurrection shall ascend up to Heaven in Clouds also : — And so shall we, the Witnesses of the Spirit, and all true Believers of this third and

and last Record of the Spirit in the Resurrection, rise spiritual Bodies, and shall be caught up with Clouds, to meet the Lord in the Air : This is the true Interpretation of *Jacob's* Vision.

Further, I say, it is clear by Scripture, that spiritual Bodies doth descend from Heaven in Clouds, and ascend to Heaven in Clouds, as may be seen, *Mat. xvii. 3. And behold, there appeared unto them Moses, and Elias talking with him* : This *Moses* and *Elias* came down from Heaven in a Cloud, upon that high Mountain, as may be seen from *Ver. 5. While he yet spake, behold a bright Cloud over-shadowed them, and behold a Voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.* It is clear, that this bright Cloud brought *Moses* and *Elias* from Heaven upon that Mountain : — And they ascended up to Heaven again in that bright Cloud : So in *Acts i. 9. While they beheld, he was taken up, and a Cloud received him out of their Sight, and carried him up to Heaven,* as may be seen *Ver. 10.* So that spiritual Bodies may ascend up to Heaven in Clouds, as Chariots, even as natural Bodies are carried up and down in Chariots here upon this Earth.

And this is to be minded by the Reader, that there never went any Souls or Spirits to Heaven in a Cloud without Bodies : — For if the Spirit ascended in a Cloud, the Body ascended in a Cloud also : — They came both together, and go both together, and are never separated the one from the other : — Furthermore, God hath made several Sorts of Clouds : — Some bright and white Clouds, and some black Clouds, and Clouds of Fire : — And all these several Sorts of Clouds are God's Chariots, for spiritual Bodies to ride in, or to descend or ascend, as may be seen, *2 Kings ii. 11. concerning Elijah and Elisha : And it came to pass, as they still went on and talked, that behold there appeared a Chariot of Fire, and Horses of Fire, and parted them both asunder.* — Here the Reader may see, that God hath in Heaven Chariots of Fire, and Horses of Fire : — And he hath commanded the strong Whirlwind to do his Work, to bear up the fiery Horses and fiery Chariots, with the Body and Soul of *Elijah* in it, to Heaven : — These Things will seem to Antichristian-spirited Quakers, who hath no Faith in the Scriptures, but as idle Tales : — Yet it is the
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real Truth and Power of God to those that have Faith to believe the Scriptures, and doth understand the Power of God, to them it will be Peace and Satisfaction of Mind: — For these Things are possible with God; and it is possible for the Seed of Faith to believe, but it is impossible for the Seed of the Serpent, such as *Penn* the Quaker is, to comprehend or understand by his Reason, God's Form, Nature, nor handy Works, not here on Earth, much less his handy Works in Heaven.

In the next Place, I shall give the Reader to understand in a Measure, how far a Man may make graven Images, and how far not, — and why God was so angry with the People of *Israel* for making graven Images, and punishing them for it. — We read in the second Commandment *Moses* gave to *Israel*, the Words are these: *Thou shalt have no other Gods but me, or before me: Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, &c.*

Observe Reader, and mind, First, that there is Things in Heaven above, as God himself, and Angels, and all other Creatures, in a glorious celestial State; likewise, there is Things here on Earth, as Man, Beasts, and other Creatures; and there is Things in the Waters under the Earth, as Fish and Fowl: Now observe, we find in Scripture, that it was lawful to make graven Images of Things in Heaven above, as Angels and Cherubims, as *Solomon* did, yet God did not blame him for it, but rather commended him: Likewise we see that cunning Workmen doth paint and carve out Images here upon Earth; the Images and Pictures of Kings and other great Men, and all Sorts of Beasts upon the Earth, they are carved and painted out by skilful Workmen; also the skilful Workman, with his Tools and Implements, doth carve and paint out all Kind of Fish and Fowl that are in the Waters under the Earth, yet God doth not blame Men for it, nor charge them with doing that which is unlawful.

C H A P. XV.

SO that a Man may make the Image of God in Heaven above, in Wood or Stone, as well as they do make the Image of Angels, and the Image and Picture of *Christ*, and yet be blameless ; but here lieth the Unlawfulness of making graven Images, in setting this graven Image apart for his God, to worship it ; so that a Man worships a God of his own making, which can neither speak, hear, see, walk, nor stir from the Place he is set, except he that made this God take it, and remove it to yonder Place ; for here lieth the wicked Blindness of Man's Understanding, he being made a living Man himself, by a living God in Heaven, — he ought to worship this living God that made Man in his own Image and Likeness, a living Man to worship a living God : But because Man cannot see that living God that made him, therefore he will go and make himself a dead God of Wood and Stone, and guild it over with Gold, and set it in such a Place that he may see his God he hath made, and worship it. — Now this worshipping of graven Images that hath not Life in them, is that which God condemns and will punish. As for Example : When *Christ* was upon Earth, a living Man, it was lawful to fall down and worship him, as several did that saw him : But if you should draw out his Image and Likeness in Wood, Stone, Gold or Silver, and bow down and worship this Image, though it may be very like him, yet you worship an Idol : As for Example : We see the Picture and Image of the King in many Signs, and the Picture and Image is very like him ; but if any Man shall bow down and worship this Image or Picture of the King, as he doth to the King's Person that is alive, it is a great Idolatry.

But for a Man to make this Supplication and Petition to a live King, is no Idolatry, but allowable of God, therefore the Jews were condemned by the Prophet *Isaiab*, and by the Prophet *Elijab*, for bowing their Knees to *Baal* : Why ?
Because

Because the Image of *Baal* had no Life in him; neither could he see, hear, smell, taste, speak nor stir from the Place where they set him: — This was horrible Idolatry, for which God's Anger was kindled against them; but to bow the Knee to a King that is alive, or any other Man in Authority, and to do Obeisance to them, is no Idolatry, but commended and commanded of God, for the inferior Person to do Reverence to the superior Person; and it was a Practice of the Fathers of old to bow themselves to them that were above them, as *Abraham*, the Father of the Faithful, when he saw three Angels in the Forms of Men, he bowed himself toward the Ground; and the two Angels that came to *Lot*, when he saw them, he rose up to meet them, and he bowed himself with his Face toward the Ground; likewise *Jacob*, when he met his Brother *Esau*, bowed himself before him with his Face toward the Ground; likewise *Joseph's* Brethren, when they came to *Egypt* to buy Corn, they bowed down themselves unto *Joseph* with their Faces to the Earth several Times, in Obeisance to *Joseph*.

Besides, it was always the Custom of the Righteous, as well as the Wicked, to bow themselves, and to shew Obeisance and Reverence to great Men in Power that is alive, and it is justifiable in the Sight of God and Man; but if any Man shall offer up Sacrifice, or make any Prayer or Petition, or bow themselves, and yield Obedience and Reverence to the golden Image, or any other Picture or Image that hath no Life in it, that can neither hear, see nor speak, as the Priests of *Baal* did to the Image *Baal*; and as the *Israelites* did to worship the golden Calf; and as the Heathen all the World over did worship Images, as *David* saith, the Heathen worship Images, that see not, they hear not, neither can they speak through the Throat; so that it is not unlawful for Workmen to make the Image and Likeness of Man, which is the Image of God, nor to make the Image and Likeness of *Christ*, nor the Image of the King or any other Man; or the Image and Likeness of all Kind of Beasts, Fowls and Fishes, as is commonly in Signs, to distinguish one from the other, as some hath the Image of a King, some the Image of a

Lion, and others the Image of a Lamb, therefore called, *The Sign of the Holy Lamb.*

These Images are all lawful for Workmen to make; but for a Man to worship this Image he hath made, though it be the Image of the King himself, nay, though it be the Image of God, the King of Heaven, whose Image may be made, as the Image of *Christ* is made, the only wise God in the State of Mortality, as he was upon the Earth; and now he is in Glory, he retaineth the same Image, Form and Likeness, as he did when he was upon Earth; so that the skilfull Workman may make the Image and Likeness of God as he doth another Man, yet no Man ought to worship this Image and Likeness of God, though set up by Authority; and whoever doth worship this Image made by Man, they do worship an Idol, and are liable to those Plagues God hath threatened to those that worship Idols; and this was the great Sin the Children of *Israel* committed, which was the Cause of God's Anger, which caused him to remove them out of that Land which he gave them; so that a Man may worship the living God, who is in the Form and Likeness of Man, but not his Image, that hath no Life, which is made by Man. Secondly, A Man may bow himself with his Face to the Ground to an Angel, as *Abraham* and *Lot* did, but not to the Image of an Angel. Thirdly, A Man may bow his Face to the Ground to a King, as *Joseph's* Brethren did to him, but not to the Image of the King. This is the true Meaning and Mind of God in that second Commandment, *Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing in Heaven above, nor in the Earth beneath, nor in the Waters under the Earth: Thou shalt not bow down thyself to them, nor serve them.* And to conclude this Point, we see that God doth not forbid the making of graven Images, and Likenesses of Things in Heaven above, nor in the Earth beneath, nor in the Waters under the Earth; but he doth forbid all Men not to worship nor bow down themselves, nor serve those Images and Likenesses of Things in Heaven above, nay, though it be the Image and Likeness of God himself; so that no Image whatsoever is made by Man, Man ought not to worship it; and whoever doth bow himself to any Image

Image whatsoever, though dedicated to an holy Use, he is an Idolater, and guilty of the Breach of the second Commandment, and so liable to that Punishment the living God, who is in the Form of Man in Heaven, hath threatened to those that worship Idols.

In Page 8. *Penn* brings that Place in *John* to prove God to be a Spirit without a Body, where *Christ* said to the Woman of *Samaria*, *God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* Saith *Penn* to this, but the only wise and invisible God is that infinite Spirit, therefore not confined to any bodily Shape.

Answer 1. That a Spirit hath no Being at all without a bodily Shape, let it be Infinite or Finite ; and except a Spirit be confined to a bodily Shape, it is nothing at all ; for a Spirit can have no Existence, nor Being no where, nor in no where, without a Body ; neither can there be any Body that hath Life in it without a Spirit, for Spirit and Life cannot be separated from its Body ; for if the Body be alive, the Spirit is alive ; and if the Spirit and Life be dead, the Body is dead also ; so that there is no Spirit, neither Finite nor Infinite, can be without a Body, neither in God, Angels nor Men, nor no other living Creature, *neither in Heaven above, nor in the Earth beneath.* Secondly, A Man may as well worship God in Spirit and in Truth without a Body, as for God to be a Spirit without a Body : For God doth expect Worship and Obedience from Bodies, and not from Spirits without Bodies ; but if God himself hath no Body of his own, as *Penn* saith, how shall his Creature which he hath made worship such a God, a Spirit, that cannot be confined to no bodily Shape, neither in Heaven nor in Earth. Thirdly, If *Penn* could but let me see some of the Quakers Spirits when they go out of their Bodies, as they say ; how they do worship God in Spirit and Truth without Bodies, then I might see God's Spirit without a Body also : But it is to be doubted, that they do not know one another's Spirits themselves, having no Bodies, as they did when their Spirits were confined to these Bodies of Flesh, Blood and Bone ; in my Thoughts, their Bodies did become their Spirits when they had Bodies very well, for I have seen several of their Spirits when they had Bodies, but now they are gone out of the Body there

is none knows one Quaker's Spirit from another, nor which was which, for want of Bodies; nay, their Spirits cannot be found by God himself, for he never saw any Spirit whatsoever without a Body; and this I know, that no Spirit without a Body shall ever stand before the Lord, nor come in his Presence; neither did *Christ* intend to make the Woman believe, that God was a Spirit without a Body; neither did he expect her to worship God in Spirit and Truth without a Body, for the one is as possible as the other.

C H A P. XVI.

FOR though *Christ* said, *That God is a Spirit, and those that worship him must worship him in Spirit and in Truth:* He knowing that God is a spiritual Body, therefore said to be a Spirit; and that Man is a natural Body; therefore he must worship this God that hath a spiritual Body, in Spirit and in Truth of Heart, that is, in Man's natural Body; for he that worships God, that hath a spiritual Body of his own, doth worship God in Spirit and in Truth; and no Man can worship God in Spirit and in Truth of Heart without a Body; so that if God were a Spirit without a Body, a Man may as well be a Spirit without a Body, and may worship such a God in Spirit and Truth without a Body, which is ridiculous and inconsistent with Reason; but she understood that God was a spiritual Body in Heaven, and that his Body and Spirit was one personal God, and that her own Body and Spirit was natural; yet she knew, that this natural Spirit and Life in her natural Body, ought to worship God, her Creator and Redeemer, in Spirit and in Truth of Heart, with all her Soul, and with all her Strength. And those that do so, doth worship God in Spirit and in Truth; so that, if natural Bodies and natural Spirits can worship God in Spirit and in Truth, it will follow that God is a spiritual Person also. More might be said in this, but I shall pass it by.

Likewise *Penn* quotes Rom. viii. 3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, for Sin condemned Sin in the Flesh, but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Man.*

Penn's Reply to this: He grants that *Christ* took upon him not only the Shape of a Man, but the Flesh and Blood of a Virgin, and saith the Question will then be this, *Whether Christ had this Shape before he took it?* And in Page 9. *Penn* saith, *God is not in the Likeness of sinful Flesh, nor made in the Likeness of Man.* And in Page 10. *Penn* saith, *To conclude, if he will interpret God's Hands, Arms and Span, to signify his Power, as is most true, saith he: Then, saith Penn, I will also explain God's Image to be Holiness, which, saith he, is also true.*

Answer. Here *Penn* grants, that God sent his own Son in the Likeness of sinful Flesh. -- Observe, If *Christ* was God's own Son, then he was the express Image of his Father's Person, he being the only begotten Son of God; and if the Son were in the Form of Man, then he that begot him must needs be in the Form and Shape of Man also; — for a Spirit without a Body could never beget a Son with a Body like Man, for every Thing begets its Like; so that if God begot a Son in his own Likeness, and that in the Shape of Man, as the Scripture saith; then it will follow, that God the Father of *Christ* was in the Form and Shape of Man before he begot him: Neither can *Paul's* Words be true, except God hath a Body, Form and Shape of his own, because he hath begot a Son in the Womb of a Virgin, in the Form of Man, nay, very Man. And this Man *Christ Jesus* is said to be the express Image and Brightness of God's Person: So that *Paul* did conclude, that God's Person was in the Form of Man's bodily Shape, as is most true. Is it not gross Ignorance for a Man to say, That God was in no Form nor Shape when he made Man in his own Image and Likeness, seeing he hath begot a Son since; that which is the express Image and Brightness of God's Person; and what Testimony can be more sure, to prove
that

that God was in the Form of Man, in respect of bodily Shape, from Eternity : But because *Jesus Christ* his only begotten Son, was in the Form and Shape of Man when he was upon Earth, and when he was in the Likeness of sinful Flesh, he was at that same Time the express Image and Likeness of God's Person ; and he doth retain that Body, Form and Shape, still in Heaven : So that the visible Body of *Christ* is sufficient to prove, that God had a Body like Man, when he made Man in his own Image and Likeness, in Respect of his bodily Shape : Let the Reader consider, did ever *Moses*, the Prophets, Apostles, or *Christ* himself, pray to a Spirit without a Body : Did *Christ* say, *Father, if it be possible, let this Cup pass from me. Not my Will, but thy Will be done.* Did he pray these Words to an infinite Spirit without any Body, that can neither hear, see, nor be confined to no particular Place, what Need soever his Son had of his Help. All this will not convince the Spirits of these blind Quakers, that carrieth their God within them, who are hardened in their Hearts, as *Pharaoh* was, for eternal Damnation.

Secondly, *Penn* doth confess, that this Son of God took upon him the Form of a Servant, and was made in the Likeness of Man.

Thirdly, *Penn* doth confess, that *Christ* took upon him not only the Shape of a Man, but the Flesh and Blood of a Virgin, and saith the Question will then be this:—Whether *Christ* had that Shape before he took it?

Answer. That the Spirit of *Christ* and the Spirit of God is all one and the same Spirit ; this the Quakers doth acknowledge, and think none that doth own the Scriptures doth deny :—And if it be granted, that the Spirit of *Christ* and the Spirit of God are but one Spirit, as is most true ; then this will be the Result, that when *Christ* took upon him the Form of a Servant, and was made in the Likeness of Man, God also took upon him the Form of a Servant, and was made in the Likeness of Man also. *Secondly*, *Christ's* Spirit and God's Spirit being but one Spirit, then when *Christ* took not only the Shape of a Man, but the Flesh and Blood of a Virgin also ;
for

for God and *Christ* were always together, and never were divided nor separated one from the other in themselves, though it seemeth otherwise to us.

And to Answer your Question, whether *Christ* had the Shape of a Man before he took it of the Virgin: To this I say, he had the Shape of a Man from Eternity; and this *Christ* was he that said, *Let us make Man in our own Image and Likeness.* This he spake in relation to a two-fold Condition, that is, he was now, when he made Man in the Creation, in a spiritual, heavenly, and glorious Estate and Condition, in the Throne of the Father and Creator, the Almighty God, the Great Jehovah: — But I will become a Child in the Womb of a Virgin, and will take upon me the same Seed of *Adam*, when I created him, even the Seed of Faith, which I sowed in his Heart in the Day when I created him, even my own Seed of Faith, and I will become in the Condition of a Servant, and will be found in the Shape of Man, and be as a Servant to my own Creatures, though I made them all, and am Lord of them all, yet I will be as a Servant to all: So that *Christ* had the Shape of Man before he took upon him the Form of a Servant, and the Flesh and Blood of a Virgin: — But Flesh, Blood and Bone he had not, before he took upon him the Seed of *Abraham*; for Flesh, Blood and Bone is proper only to natural Bodies, and not to spiritual Bodies.

So that God hath been in two States and Conditions, but his Form and Shape hath been all one, even the Form, Image, and Likeness of Man: So that it may be clear to those that hath the true Light of Faith in them, that *Christ* was in the Form and Shape of Man's Body, before he took the Flesh and Blood of a Virgin.

Thirdly, Page 9. Penn saith, God is not in the Likeness of sinful Flesh, nor made in the Likeness of Men: Observe, a little before he did own, that *Christ*, the only begotten Son of God, was found in the Shape of Man, and that he took upon him the Flesh and Blood of a Virgin, and took upon him the Form of a Servant, and that God sent his Son in the Likeness of sinful Flesh, and that God's Son was made of no Reputation.

ration. *Fourthly*, Page 10. *Penn* saith, To conclude, if he will interpret God's Hands, Arms, and Span, to signify his Power, as is most true ; then, saith *Penn*, will I also explain God's Image to be Holiness ; which, saith he, is also true.

Answer. I do acknowledge that God's Hands, Arms, and Span doth signify his Power, as is most true ; but this I say, there can be no Power without a Spirit of Wisdom and Understanding, and there can be no Spirit of Wisdom and Understanding without a Body, that hath Hands and Arms, that can span out the Heavens by his Wisdom, and lay the Foundation of the Earth with his Understanding ; this Wisdom and Understanding it comes from a Body that hath Hands and Arms : As for Example, a wise Builder, he layeth the Foundation of a Tower very strong, he spanneth and squareth out the Length and the Breadth of it by his Wisdom and Understanding, and this he doth from a Body ; for it is impossible for any Power whatsoever to have any Being at all without a Body ; nor for any Wisdom, Understanding, or Sense, of Seeing, Hearing, Tasting, Smelling or Spanning, to have any Being at all without a Body, as it is for a Spirit to build a Tower, City or House without a Body.

Fifthly, You say you will explain God's Image to be Holiness without a Body ; but you are not so good as your Word, you do not explain it at all ; but you say, if *Muggleton* will have it, that because God made Man after his own Image, and that a Man hath Head, Eyes, Nose, Ears, Hands, therefore God hath such too, therefore *Penn* will explain God's Image to be Holiness without a Body, and this is all the Proof he gives.

C H A P. XVII.

Answer. **Y**OU know that *Muggleton* doth affirm, that God hath a Head, Ears and Hands as a Man hath ; but it seems *Penn's* God hath no Head, no Eyes to see, nor Ears to hear, nor Hands to handle ; this is as true a Word as ever *Penn* spake

spake in his Life ; his God is a headless God, without Eyes, Ears, Nose or Hands ; he is stark blind, having no Eyes to see ; and so thick of hearing, having no Ears to hear ; nor Smell, because he hath no Nose ; therefore let *Penn* cry ever so loud, he cannot hear him, for his God is Holiness without a Body, which is nothing at all : — But the true God, that made Man in his own Image and Likeness, hath a Body of his own, and hath a Head as a Man hath, to understand, Eyes to see, Ears to hear, a Nose to smell, and Hands to handle, therefore he is called a holy God, a righteous and just God, a merciful God ; for if he had no Body he could have no Holiness, nor give any righteous Judgment, nor shew no Mercy at all to Sinners ; if God had no Body, he could not have written that righteous Law in every Man's Heart, to accuse him when he doth Evil, and to excuse him when he doth well : Besides, it is a common Custom with People to say, such a Man is a good Man, a holy, just, and righteous Man : Now is it not the Body of Man that doth act holy, just, and righteous Actions between Man and Man ? And such are called good-spirited Men, and righteous before the Lord, as *Noah* was found righteous before the Lord ; and *Lot* is called righteous *Lot*, because he entertained the two Angels ; so that there can be no Holiness towards God, but in the Body of Man, which is our most holy Faith ; so that there can be no holy Faith to believe in God but in the Body of Man, neither can God be a holy God except he hath a Body ; so that Holiness, without a Body, is not the true God, but a God of Man's Imagination, a meer nothing at all : This is *Penn* the Quaker's God.

In the next Place, I shall prove by Scripture, that *Jesus Christ* was that God that created the World in the Beginning, and that made Man in his own Image and Likeness : — The first Scripture to prove *Christ* to be God and Man, is *Isa. ix. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* This was a Prophecy that God would become Flesh, and become a little Child, even the

Child *Jesus*, the Mighty God, the Everlasting Father, the Prince of Peace : So likewise in *Isai. vii. 14. Behold, a Virgin shall conceive, and bear a Son, and shall call his Name Emanuel, which is by Interpretation, God with us.* Here it is clear, that the prophet *Isaiab* did prophecy, that God would descend from Heaven into the Womb of a Virgin, and take upon him the Seed of *Abraham*, and not the Nature of Angels, for Seed and Nature is all one Thing; but he took upon him the Seed of *David*, in as much as the Virgin was of *David's* Lineage, and God, that was *David's* Lord, did become *David's* Son, in that he became a little Child in the Womb of a Virgin of *David's* Seed; this was that Child *Jesus*, the Mighty God, the Everlasting Father : This is the Myſtery of all Myſteries, God manifest in the Flesh of that Child *Jesus*.

Thirdly, in *Mat. i. 23. Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emanuel, which being interpreted, is God with us : So Luke i. 35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God.*

Reader, observe here the Prophecy of *Isaiab* was fulfilled, that God should descend from Heaven into the Womb of a Virgin, and become a Son of *David*, and Son of God, and very God, even the Child *Jesus*, the Mighty God and Everlasting Father, Prince of Peace; he is called a Son, because he was born of a Virgin : Now mind who it was that begot this Child *Jesus* in the Womb of a Virgin; it was the Holy Ghost, and the Power of the Most High, was the Holy God himself, and he descended from Heaven into the Womb of the Virgin, and transmuted his spiritual Body into a pure natural Body, and so became a Man Child, a Son, a Saviour; the plain Meaning is this, that God the Father and Creator of all Things begot himself into a Son in the Womb of a Virgin, and so changed all his Titles as he was God the Creator, to the Titles of Sonship, as he was God the Redeemer; so that when *Jesus Christ* was upon Earth, then was *Emanuel*, which, being

being interpreted, is *God with us* ; so that whoever doth truly believe and understand that *Jesus Christ* was both Father, Son, and Holy Spirit, may say, that God is with us ; and to satisfy the Reader, why *Christ* is called the Son of *David*, it is this ; he is the Son of *David* by the Mother's Side, and by the Father's Side the Son of God, because the Virgin, in whose Womb he conceived himself, taking her Seed upon him, the being of *David's* Seed and Tribe ; and *David* being of *Abraham's* Seed, and he taking this Seed upon him in the Womb of a Virgin, he became very Man : So that by the Mother's Side he was *David's* Son and very Man, but by the Father's Side he was very God ; and in this Sense *Christ* was very God and very Man ; and he that was *David's* Lord and Creator of Heaven and Earth, is now become *David's* Son ; and in this Sense *Christ* is called the Son of *David*. If any Man hath Ears to hear, let him hear and understand this great Mystery of God manifest in the Flesh, and it will be for his Good.

Fourthly, this will appear to be Truth, *John* i. 1. *In the Beginning was the Word, and the Word was with God, and the Word was God.* Ver. 2. *The same was in the Beginning with God.* Ver. 3. *All Things were made by him, and without him was not any Thing made that was made.* Ver. 4. *In him was Life, and the Life was the Light of Men.* Ver. 6. *There was a Man sent of God whose Name was John.* Ver. 7. *The same came for a Witness, to bear Witness of the Light, that all Men through him might be saved.* Ver. 8. *He was not that Light, but was sent to bear Witness of that Light.* Ver. 9. *That was the true Light which enlighteneth every Man coming into the World, and the World was made by him, and the World knew him not.* Ver. 14. *And the Word was made Flesh, and dwelt amongst Men.*

These Scriptures are remarkable, to prove that *Christ* was the Eternal God, and that it was he that created the World in the Beginning, and that made Man in his own Image and Likeness ; for he was in the Beginning the Word, and the Word was with God, and the Word was God, and all Things were made by him, that is, by *Christ*, and without him was

nothing made that was made ; so that *Christ* by the Power of his Word in the Beginning made all Things that are made ; so that *Christ* was in the Form, Shape, and Likeness of Man's bodily Shape before he made all Things, else he would never have taken that Form and Shape of Man, had he not had that before he took it ; likewise we see by this Scripture, that in the Beginning this *Christ* was God the Father, and Creator of all Things ; and that it was this *Jesus Christ* that created Man in his own Image, for this *Christ* was in the Beginning the Word, and the Word was with God, and the Word was God, and there was nothing made that was made, but what this Word did make, and this Word made Man in his own Image and Likeness ; so that it may be clear by these Scriptures, that *Christ* was and is that God that created Man in his own Image and Likeness, and that *Christ*, the only God, had that Image and Likeness, before it came into his Heart to create this World, or Man in his own Image ; but this two-fold Condition in God, transmuting his spiritual Body into a pure natural Body, it hath confounded the Wisdom of Reason, the fallen Angels Nature in all Men in the World.

Likewise in *Christ* was Life Eternal, and his Life was the Light of Men, and *John Baptist* was sent to bear Witness of the Light, that all Men through him might believe. — Now *John* pressed no Man to believe in any other God, but this *Jesus Christ* that was the true Light, that enlightneth every Man that cometh into the World. Now who can enlighten all Men that cometh into the World, but he that is the only God ? And this God was in the World, and the World knew him not, and the World was made by him. Now who could make the World but God, therefore *Christ* must needs be God as well as Man ; he that made the World, and was in the World, and the World knew him not ; so that the World could not know *Christ* to be God and Man, but some few he chose out of the World did know that *Christ* was God and Man, and that he only had the Words of Eternal Life : And further, they did know that this *Christ* was that Word that was made Flesh, and dwelt among them, and they saw his Glory but as the Glory of the only Begotten of the Father,

full of Grace and Truth. Thus the Reader may see, that doth understand Prophecy, Revelation and Interpretation of Scripture, that *Christ* is both God and Man in one single Person, Form and Likeness of Man.

C H A P. XVIII.

I Shall give the Reader some further Proof, that *Christ* is God as well as Man: So *Col. ii. 9.* The Apostle speaking of *Christ*, saith, *For in him dwelleth all the Fulness of the Godhead bodily.* What fuller Expression can be uttered to prove *Christ* to be God; for if all the Fulness of the Godhead dwelleth bodily in that Person of *Christ*, how then can there be any other God, either in Person or Spirit, but what is in *Christ's* Body, for all the Fulness of the Godhead is confined within that Body of *Christ*; so that God is not such a great Bulk to fill Heaven and Earth, as *Penn* the Quaker's imaginary God is, that the Heaven of Heavens cannot contain him; yet we see, that the Apostle *Paul* did believe, that *Christ*, a middle-statured Man, did contain all the Fulness of the Godhead bodily in him; and this is *Reeve* and *Muggleton's* Faith also: But *Penn* doth abhor such a God, as is no bigger than a middle-statured Man, should create the Heavens and the Earth, and make Man in his own Image, he doth abhor and despise such a God that is no bigger than a Man, as I can prove from his own Hand-writing; but let that pass.

These Scriptures afore-mentioned I have interpreted, to shew that *Christ* was God when he was upon Earth, when he was in the Condition of a Son or a Servant more like than a God; for Eternity was then become Time, and so was exposed to Sufferings, even to Death itself; but now he is risen again from the Dead, and ascended up on High, and hath given Gifts unto Men, and is entered into the same Glory which he had before the World was, and is sate down on the Right-hand of the Majesty on High; so that Time is become Eternity again, so that *Christ* is now become the Eternal God.

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in Glory again, as may be seen Rev. i. 18. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* This *Alpha and Omega* is *Christ* the Almighty God, that is now in the Throne of his Glory, as may be seen Ver. 11. *I am Alpha and Omega, the First and the Last. Verse 13. And in the Midst of the Seven Golden Candlesticks, one like unto the Son of Man, clothed with a Garment down to his Foot. Verse 14. His Head and his Hairs were white like Wooll, as white as Snow, and his Eyes were as a Flame of Fire. Verse 15. And his Feet like unto fine Brass, as if they burned in a Furnace, and his Voice as the Sound of many Waters. Verse 16. And out of his Mouth went a sharp two-edged Sword, and his Countenance was as the Sun shineth in its Strength. Verse 17. Saying unto me, Fear not, I am the First and the Last. Verse 18. I am he that liveth and was dead, and behold I am alive for evermore. Amen. And have the Keys of Hell and of Death.*

These Sayings of *John* doth clearly prove, that *Christ* is God Almighty, now upon the Throne of Glory, where he was before, and that *Christ* is that *Alpha and Omega*, the Beginning and the Ending, which is, and which was, and which is to come, the Almighty. The Meaning is, that *Christ* is now upon the Throne of Glory, therefore said, which is, and which was, that is, *Christ* was Almighty God, the *Alpha and Omega*, in the Beginning of this World, and from Eternity : And which is to come ; that is, *Christ*, the Eternal God, the *Alpha and Omega*, shall come again in the Clouds of Heaven, with his Army of mighty Angels, to put an End to this wicked World, and to raise the Dead, and to give Judgment upon the Wicked and Unbelieving, that despised a personal God, that would not have him to rule over them, because he had a Body and Shape like Man, as wicked *Penn the Quaker* hath, and he is to come to reward the Righteous, who did believe him to be their God, their King, their Redeemer, and that he is able to raise the Dead, and give them Everlasting Life, according to his Promise, when he was upon Earth, which no Antichristian-Spirited *Quaker* doth believe.

And this *Christ* is he which *John* saw like unto the Son of Man in the Midst of the Seven Golden Candlesticks, with a Garment

Garment down to the Foot : The Seven Golden Candlesticks were the Seven Churches of *Asia*, and the Son of Man in the Midst was *Christ*, and being cloathed with a Garment down to the Foot, was his Flesh he suffered Death in, was now glorified, with the same Glory which he had before the World was. This was that Garment down to the Foot ; and *Christ*'s Head and his Hairs, which had not a Place to lay it on when he was upon Earth, is now in Glory, white like Wooll, as white as Snow ; and those Eyes of his that wept over *Jerusalem*, are now as a Flame of Fire ; and his Feet, that were wiped with the Hair of the Woman's Head when he was upon Earth, are now in Glory, like unto fine Brasse, as if they burned in a Furnace ; and his Voice, that was not heard in the Streets when he was upon Earth, but was as dumb before the Shearers, but now in Glory, his Voice is as the Sound of many Waters ; and when he was upon the Earth, there proceeded out of his Mouth soft, meek, and mild Words, even to his Enemies, even as Butter and Oil, as was prophesied of him : But now he is in Glory, there cometh out of his Mouth a sharp two-edged Sword : It will prove a sharp two-edged Sword indeed to you Antichristian-spirited Quakers, that denieth his Person that suffered Death to have any Being, and the Countenance of *Christ* when he was upon Earth, which was sad, because of the Sufferings he went through, with the Temptations and Persecutions from Devils continually ; but now he is in Glory, his Countenance is as the Sun shineth in his Strength ; and this *Christ* that was upon Earth is the First and the Last, and it is he that liveth, and was dead, and behold he is alive for evermore. *Amen.*

And he, by the suffering of Death upon the Cross here on Earth, in that he quickned again out of Death unto Life by his own Power, therefore called a Quickning Spirit ; he hath got Power over Death and the Grave, in that Death could not keep him in the Grave, as it doth us, because he was that Quickning Spirit, that quickned in his own Body of Flesh and Bone, and raised it again, he hath gotten the Keys of Hell and of Death : He hath gained to himself by his Death and rising again a greater Power than he had before the World was, in that he hath Power now to keep the Seed of the Serpent, such as *Penn* the Quaker is, in Hell, and under eternal Death,

as I am sure he will, for his defying the Living God in the Form of Man's bodily Shape and Likeness.

Thus I have proved by Scripture, that God was in the Form of Man from Eternity, in Opposition to *Penn* the Quaker, that faith in his Pamphlet, that God is not in the Shape of Man, neither is Man's bodily Shape the Image of God; and faith, God is an Infinite Spirit, without any Body at all. Also I have proved, that *Christ Jesus* was both God and Man when he was upon the Earth; and that he is God Almighty, the everlasting God, now in Glory. I have been larger upon this Point than I thought, but this being the most needful Point of all for Man to know, it being Life Eternal to know the true God, and not to know the true God is Death Eternal; and as I have proved by Scripture, that God was in the Image and Likeness of Man before the World was, therefore God said, *Let us make Man in our own Image and Likeness*; the Scriptures are more full to prove this Point than any one Thing, therefore I shall only name some Places of Scripture, that doth say, *Man is the Image of God*, and so conclude this Point.

Gen. i. 26. And God said, Let us make Man in our Image and Likeness. And Verse 27. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them. — So Gen. ix. 6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed, for in the Image of God made he Man. So 1 Cor. xi. 7. For a Man ought not to cover his Head, forasmuch as he is the Image and Glory of God. So 1 Cor. xv. 49. And as we have borne the Image of the earthly, we shall also bear the Image of the heavenly: And Verse 47. The first Man is of the Earth, earthly, the second Man is the Lord from Heaven: So 2 Cor. iv. 4. Left the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. So Col. iii. 10. And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him: So Heb. i. 3. Who being the Brightness of his Glory, and the express Image of his Person.

These Places all prove that Man is the Image of God, in respect of his bodily Shape, without any allegorical or mystical Meaning. And so much in Answer to this Point which *Penn* calls old Heresy; but I say it is an old standing Truth, ever since
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God made *Adam* in his own Image and Likeness in the Beginning, as will appear in the foregoing Discourse to those that have any true Light in them.

C H A P. XIX.

TH E second Point is, *That God did not create the Heavens and the Earth out of nothing, but the Substance of Earth and Matter was from Eternity.*

This *Penn* saith is inconsistent with Scripture, he will prove; I desire the Reader to mind how weakly and poorly he doth prove what he saith, and what silly ignorant Arguments he alledgeth against Earth and Matter being Eternal; his Proof he gives against it is not worth the Trouble to answer; I am ashamed, that you, being a learned Man, should set Pen to Paper and write no better? *Reply.* To satisfy the People I do abhor to answer it, but that the Quakers will boast and say, That *Muggleton* was not able to answer *Penn's* Book, it was so deep and learned a Piece, written by that Learned *Penn* the Quaker; upon this Account I must say something to it.

I shall set down all his Proofs of Scripture, and the chief Arguments he brings, that is of any Concernment, to prove that this Opinion of Earth and Matter, how it should be consistent with Scripture to be Eternal.

Penn's first Proof of Scripture is, *Gen. i. 12. In the Beginning God created the Heavens and the Earth, and the Earth was without Form, and Void.* *Penn's* Argument to this: Page 12. saith he, If they were created before they were formed, as saith the Place, then Creation and Formation are not one and the same Thing; and saith he, either the Authority of Scriptures must be denied, or else Creation is first a bringing forth of the Chaos rude Substance.

Secondly, *Penn*, Page 13. quotes *Isaiah* xlviii. 22, 23. *Hearken unto me, O Jacob and Israel, I am he, I am the First*
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and also am the Last, my Hand also has laid the Foundation of the Earth: Penn's Argument upon these Words; saith he, Wherefore thus I argue, If God was before so much as the Foundation of the Earth was laid, then was neither the Earth nor Foundation of it from Eternity with God, — but the Text affirms, that God was first, or before the very Foundation was ever laid.

Thirdly, Penn quotes *John i. 13. And the Word was God, all Things were made by him*: Penn's Argument to this; saith he, If all Things were made by him, then both Heaven and Earth, because they are Part of all Things that were made by him; — but the Place saith, all Things, or whatever has Being, were made by him, therefore all co-eternal of Earth or Heaven with the Everlasting God is excluded and refuted.

Fourthly, Penn's Argument to conclude this Head: *For by him are all Things created, and he is before all Things, and by him all Things consist. Col. i. 16, 17. And thou, Lord, in the beginning hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands. Heb. i. 10.* And in Page 14. Penn saith, Nor can their idle Shift any Way secure them from the Dint of those Scriptures, nor the Arguments built upon them, viz. Making is Fashioning: So God made the Heavens and the Earth, as a Carpenter makes a Door or a Chest; he fashions it of Wood, but he does not make the Wood: Penn saith, a Distinction fitter for *Bedlam* than Men pretending to be in their Wits: And, saith he, can they think that it was harder to Almighty God to create out of Nothing the more inanimate or lifeless Part of Heaven and Earth, then to compose that Variety of excellent Creatures, and to infuse that great Spirit and Soul, by which they are reflectively instigated or acted: These are his own, and the most considerable Arguments that Penn brings against this Point, to shew how inconsistent it is with Scripture, for he never gives any Interpretation nor Meaning of any Scripture he quotes. The Reader may consider the Strength of Penn's Arguments, and see whether they be satisfactory to the Mind of Man, that God created this vast Earth and great Waters of Nothing; if not, then

then Earth and Waters must needs be Eternal; but those that are satisfied with his Arguments let them keep to it, I shall not dissuade them from it, only I shall give Answer and prove to the contrary by Scripture, that Earth and Waters was Eternal, as followeth.

111. *Answer.* Gen. i. 1, 2. *In the Beginning God created the Heaven and the Earth.* Ver. 2. *And the Earth was without Form, and void, and Darknes was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters.* Mind, Reader, here it was that I said unto Penn that Moses set the Cart before the Horse; that is, he set that first which should have been last, and the last first, as it was a common Thing for Prophets and Christ himself, to Things that were acted last to speak of them first; it is an Expression Christ useth often, that the First shall be Last and the Last First, as may be experienced in that Parable, Mat. xx. 8. *So when Even was come, the Lord of the Vineyard saith unto the Steward, call the Labourers, and give them their Hire, beginning from the last unto the first:* Here we see, he that had wrought but one Hour in the Day was paid his Wages first of all, and he that had wrought twelve Hours that was first hired, was paid his Wages last of all, and had no more but his Penny neither: As in Ver. 16. This Parable did relate to the Jews that were first hired or chosen of God to work in the Vineyard of God's Worship, set up by his Steward Moses, which People had wrought in the Vineyard of God's Worship many Hundred Years, which was twelve Hours in the Day, and he that wrought but one Hour in the Day was the Gentiles, and by believing in Christ in the last Hour of the Day, when Christ was upon Earth, they received their Penny of Peace, and Assurance of everlasting Life in themselves, by working one Hour in the Vineyard of Faith; so that the Jews that had wrought twelve Hours in the Day under Moses's Law did murmur, that the Gentiles, that wrought but one Hour in the Day in believing in Christ that was now come, that they should receive the Penny of everlasting Life first, and so easily, that had done so little Work for it, nothing but to believe; I speak this only by the Way, to shew that

the Scriptures are full of such Expressions, that the First shall be Last and the Last First.

So it was by *Moses*, he spake that first that should have been spoken last; where he saith, *In the Beginning God created the Heaven and the Earth*. Now, if *Moses* had said, *In the Beginning the Earth was without Form, and void, and Darknes was over the Face of the Deep, and that the Spirit of God moved upon the Face of the Waters; and that God created out of this dead senseless Earth and Waters the Heaven and the Earth, into this excellent Order as we see, as was the true Meaning of Moses; then Penn would never have made this Objection; but because Moses spake that first which should have been spoken last, according to the Rule of Reason, but not by the Rule of Faith, which by the Rule of Reason is like setting the Cart before the Horse, as Moses doth in several other Places as well as this, as I could name, but it would be too tedious; and this Manner of Sayings, it hath blinded the Eyes of the Seed of the Serpent, such as Penn the Quaker is, that they might not understand the Scriptures, so that this Place of Scripture doth no Ways prove that God gave a Being to those great Substances of Earth and Water.*

For the Words following doth make it appear, that Earth and Water was eternal in their Substance and Being, in these Words: *And the Earth was without Form, and void, and Darknes was over the Face of the Deep*: The Meaning is, that the Earth was covered with Water, so that it could not be seen by God himself; therefore said to be void; so that the Earth was under the Waters eternally, but void of any Sight, either to God himself, or Angels, or any other celestial Creature in Heaven above, before this World was made; likewise the Substance of Earth, that lay eternally hid under the Waters, was void of any Form or Vertue; but when God's Spirit had moved upon the deep Waters, and caused them to be gathered together in one Place, and let the dry Land appear, and it was so, as may be seen, *Ver. 9. Then did God create the Earth.* Mind, God created out of the Substance of Matter that was Eternal; he created Light, *Ver. 3. And God said, Let there be Light, and there was Light.* Now this Light was made of Something, God did not make Light of Nothing; he

he made Light of those deep Waters that had Darkneſs upon the Face of it eternally, until God's Spirit moved upon the Face of the Waters, and made Light out of that Subſtance of Water, that was eternally Dark before.

Ver. 4. *God ſaw the Light that it was good, and God divided the Light from the Darkneſs*; that is, that Part of the dark Waters, which he by the Word of his Power had made Light; he divided or ſet it apart from the dark Waters as a Thing finiſhed. Ver. 5. And God called that Piece of Work which he had finiſhed Light Day, and that Part of the Waters that was not yet finiſhed he called Night. *And the Evening and the Morning were the firſt Day.* This was God's firſt Day's Work. Ver. 6. *And God ſaid, Let there be a Firmament in the Miſt of the Waters, and let it divide the Waters from the Waters.* Ver. 7. *And God made the Firmament, and divided the Waters which were under the Firmament from the Waters above the Firmament; and it was ſo.*

Here God created by the Word of his Power the Firmament out of another Part of thoſe deep dark Waters, whoſe Subſtance was eternal. Ver. 8. *And God called the Firmament Heaven, and the Evening and the Morning were the ſecond Day.* Mind, Reader, God hath been two Days making the Light and the Firmament of Heaven out of the Water, or Subſtance of Water, before the Earth or dry Land did appear; ſo that God did not create the Earth before the Earth did appear, though *Moſes* is pleaſed to ſet it in the firſt Place, yet the Creation of the Earth was God's third Day's Work, as may be ſeen, Ver. 9. *And God ſaid, Let the Waters under the Heaven be gathered unto one Place, and let the dry Land appear; and it was ſo.* Ver. 10. *And God called the dry Land Earth, and the gathering together of the Waters called he Seas: And God ſaw that it was good.* Ver. 11. *And God ſaid, Let the Earth bring forth Graſs, the Herb yielding Seed, and the Fruit-tree yielding Fruit after his Kind, whoſe Seed is in itſelf upon the Earth; and it was ſo.*

C H A P. XX.

MIND, here was no Mention of any Earth until the third Day, neither did God see the Earth that lay eternally hid under the Waters, until the third Day he had commanded the Waters to be gathered unto one Place, so that the Earth must needs be eternally hid under the Waters: Likewise, the Grass, Herbs and Fruit-Trees, that did grow out of the Earth, they had the Seed in themselves eternally, God gave no Seed to them, as is exprest, *Ver. 12. And the Earth brought forth Grass, and Herbs yielding Seed, after his Kind, and the Tree yielding Fruit, whose Seed was in itself after his Kind; and God saw that it was good; and the Evening and the Morning were the third Day.*

The Fourth Day, out of the Substance of Water that was gathered together unto one Place, *Ver. 14. And God said, Let there be Lights in the Firmament of Heaven to divide the Day from the Night, and let them be for Times and for Seasons, and for Days and Years. Ver. 16. And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night; he made the Stars also; and God saw that it was good; and the Evening and the Morning were the fourth Day.* So by Faith we understand that God made the Body of the Sun, and the Body of the Moon, and the Bodies of the Stars, of that Substance and Matter of Water that was upon the Face of the Deep, and by the Power of his Word speaking, into those Bodies of Water congealed by his Word, gave Light into them to shine upon the Earth, and to run their Course to the Work God appointed them to do as long as this World doth last. Fifth Day, God made out of the Substance of Water all Manner of Fish, and great Whales, and all Manner of Fowl God made of the Substance of Water: So that whatever God made, he had Matter and Substance to make it of, and that God did never make any Thing whatsoever of nothing; for of nothing comes nothing. *And the Evening and the Morning were the fifth Day.*

Ver. 24. And God said, Let the Earth bring forth the living Creatures after his Kind, Cattle, creeping Things, and Beasts of the Earth after his Kind; and it was so. So Ver. 25. And God made the Beast of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind; and God saw that it was good. And in Ver. 26. And God said, Let us make Man in our own Image and Likeness. Here is God's six Days Work. Now, let the Reader mind, that God made all these Things spoken of before, out of these two eternal Substances of Earth and Water: Likewise, God made out of the Substance of Water the Firmament of Heaven, the Sun, Moon and Stars; Fishes, Whales, and Fowl that lie in the Midst of Heaven were made out of the Substance of Water: The Beasts of the Field, Cattle of all Kind, and all Manner of creeping Things upon the Earth, and Man himself, God made of the Dust of this Earth, that was an eternal Chaos, until God in the Beginning created or formed it, as we see: And this take Notice, that God made all Things of the Substance of Water first, and God made the Beast of the Earth and Man of the Substance of Earth last.

Thus I have given the Interpretation of God's six Days Work, and how that the Substance of Earth and Water was eternal, in there being an Essence; and how that God, out of these two Substances of Earth and Water, did create or made all Things whatsoever, all the Light of Sun, Moon, Stars, and Firmament of Heaven, with all their Bodies, and all other Creatures whatsoever, that hath the Breath of Life in them; and that God did not make any Thing whatsoever of nothing, as *Penn* doth blasphemously affirm; so that the Reader may see the gross Ignorance of that Opinion, that God made this vast Earth and Waters of nothing, and the better understand the Answer to *Penn's* Arguments as followeth.

First, As for that Place, *Gen. i. 1, 2. In the Beginning God created the Heaven and the Earth, and the Earth was without Form, and void,* I have answered before, shewing that *Moses* spake that last which should have been first; so that *Penn's* Arguments built upon that Text falls to the Ground.

Secondly,

Secondly, *Penn* quotes *Isa.* xlvi. 2, 13. *Hearken unto me, O Jacob, and Israel, my called, I am he, I am the first and also am the last, my Hand also hath laid the Foundation of the Earth.* *Penn's* Argument upon these Words: *Wherefore thus I argue, if God was before so much as the Foundation of the Earth was laid, then was neither the Earth nor Foundation of it from Eternity without God; but the Text affirms, that God was first or before the Foundation was ever laid.*

Answer. To what Purpose is this Scripture alledged, for we do own that God is the First and Last, and that he was in Being in Heaven above the Stars, and did create all Manner of celestial Creatures, spiritual Bodies, as Angels, before the Foundation of the Earth was laid. Now mind, though God was before the Foundation of the Earth was laid, he doth not say he was before the Substance and Matter of Earth was; to speak plain, God doth not say he was before the dark, senseless Chaos of Earth and Water; for it is plain, that the Earth was without Form, and void from the Sight of God himself, and Darkness was upon the Face of the Deep; so that there was deep Waters, and Earth under the Waters, in the Beginning, when God began to create; and when God's Spirit moved upon the Face of the deep Waters, there was Matter and Substance; there was Water and Darkness for God's Spirit to work upon before God began to work or create, so that the dark Waters must needs be there before, if before God began to create, or before the Beginning, then eternal; except God did first span, out of his great vast Spirit without a Body, these dark Waters, and then he sets himself to work to make light Bodies, out of those dark Waters that came out of his great Spirit; so that God's Spirit without a Body must needs be exceeding large, that could cause such vast Substances of Earth and Waters out of his great vast Spirit without a Body. I did not think that a Spirit without a Body had been so large, as *Penn* doth blasphemously assert, yet by *Penn's* Argument it must be so.

Again,

Again, if God made this vast Earth and Waters of nothing, would it not have been easier for God to have made the Firmament, Sun, Moon, and Stars; and all Fish, Fowl, and Beasts of the Earth; and every Thing that hath the Breath of Life, and Man himself of nothing: God might easier have made these excellent Creatures of nothing, than for him to make this great vast Earth and Waters of nothing: I do admire that the Imagination of Man should conceive such a monstrous God that can make such great Substances of Earth and Water, and the great Rocks and mighty Stones in the Earth of nothing; but *Penn's* God is a Spirit without a Body, that can do all this by his own Confession; but my God, that hath a Body of his own, never did any such Thing, he always had Matter and Power to make his Creatures of; methinks, it is a wonderful great Power in God to raise the Dead again at the last Day, and to reward every Man according to his Works, as the Scripture saith; this is a great Work for God to do, yet this Power is nothing in Comparison of such a Power that could make this vast Earth and Waters of nothing, then by the same Power he may bring them to nothing again; so that as they were made of nothing, so they shall turn to nothing again; if this were so, it would be well for *Penn* and all Reprobates to be turned into nothing, then their Condition would be as happy as we that are something, and shall be something again in the Resurrection.

And as for God's laying the Foundation of the Earth, we do acknowledge that God did lay the Foundation of the Earth in the Beginning, but the Earth was before he laid the Foundation, for he could not lay a Foundation of Earth except he had Earth to lay; it doth not say that God laid the Foundation of the Earth with nothing; but in the Beginning, after God had found out this Earth that was eternally hid under the deep Waters, then God laid the Foundation of the Earth by the Power of his Word, so surely congealed and strongly closed together that it shall never fall, but it shall stand to Eternity; yet, nevertheless, the Substance of Earth was before God laid the Foundation of it; for Man may as well say, that a wise Builder may lay the Foundation of a

stately Tower, without any Matter or Substance; no, not so much as Earth for his Foundation; therefore *Christ* saith, a wise Builder buildeth his House upon a Rock; now this Rock was before, he did not make this Rock his Foundation of nothing, the Rock was before he made it a Foundation to build upon: Likewise, the foolish Builder that built upon the Sand, that made the Sand his Foundation, or laid a Foundation of Sand to build upon: This foolish Builder did not make the Sand, the Sand was before; so it was with God, he laid the Foundation of the Earth in the Beginning, but the Substance of Earth was before he laid the Foundation of it; so that the Substance and Matter of Earth was before God laid the Foundation of Earth, if before then eternal; for the Scriptures doth not say, that God laid the Foundation of this Earth from Eternity, but from the Beginning, when God created the Heaven and the Earth, then God laid the Foundation of the Earth as we see; but the Substance of the Earth was before he laid the Foundation of it; so that this Scripture maketh nothing to *Penn's* Purpose, but altogether to the contrary.

C H A P. XXI.

THirdly, *Penn* quotes John. i. 1, 13. *And the Word was God, all Things were made by him: Penn's* Argument to this, *If all Things were made by him, then both Heaven and Earth, because they are Part of all Things; but the Place says, all Things, or whatever has Being, were made by him; saith Penn, Therefore all co-eternally, of Earth or Heaven, with the everlasting God, is excluded and refuted.*

Answer. We do acknowledge the Word was God, and all Things were made by him, and that he made Heaven and Earth, and all Things else in the Beginning: But what is this to *Penn's* Purpose? This doth not prove that God made the Heaven and Earth of nothing, neither doth it prove, that all Things that God has made to be co-eternally with God, neither doth it exclude nor refute at all, that the Substance of Earth

Earth and Water was not an eternal Chaos of dead, senseless Matter and Substance, but altogether to the contrary.

Fourthly, *Penn's* Argument to conclude this Head, *For by him were all Things created, and he is before all Things, and by him all Things consist.* Col. i. 10, 17. *And thou, Lord, in the Beginning, hast laid the Foundation of the Earth, and the Heavens are the Works of thy Hands.*

Answer. We do own the Words of these Scriptures to be Truth, that the Lord in the Beginning laid the Foundation of the Earth, and the Heaven are the Works of his Hands, as I said before, so I say still, God did not lay the Foundation of the Earth with nothing, he had the Substance of Earth to lay a Foundation before he laid it; neither was the Heavens the Works of his Hands made of nothing: God had Matter and Substance to work upon, void Earth and Waters, even as a Man hath to lay the Foundation of an House, for God cannot work upon nothing no more than Man can; and the Scripture doth say, that God laid the Foundation of the Earth in the Beginning, which is clear, that the Substance of Earth and Water was before the Beginning of this World, even eternal; but it was in the Beginning when God began to create this World, then did he work upon these two dead, senseless Substances of Earth and Water, that were eternal in their Essence and Being, and by his handy Work he created the Firmament of Heaven out of that Substance of Water, as I said before; and when God had discovered to himself the Earth or dry Land, that lay hid under the Waters, then he created the Earth as we see, and laid the Foundation of it in this Order as we see, this God did in the Beginning, but the Substance of Earth and Water was eternal, as I said before.

Page 14. *Penn saith, Nor can their idle Shift any Ways secure them from the Dint of those Scriptures, nor the Arguments built upon them, viz. Making is fashioning, so God made the Heavens and the Earth, as a Carpenter makes a Door or a Chest, he fashions it of Wood, but he did not make the Wood; Penn saith, A Distinction fitter for Bedlam than Men that are in their Wits; and, saith he, How can they think that it was*

harder to Almighty God to create out of nothing the more inanimate and lifeless Part of Heaven and Earth, than to compose that Variety of excellent Creatures; and to infuse that great Spirit and Soul by which they are respectively instigated or acted.

Answer. That the Dint of those Scriptures, nor *Penn's* Arguments built upon them, doth no Ways touch the Foundation, that Earth and Water was not eternal, but proveth altogether that they were eternal; and all *Penn's* Arguments built upon those Scriptures, will prove but an idle Shift indeed to himself and all that believe him. And what doth the Word Create, Making or Fashioning signify, but the making of the Fashion of something that had no Frame or Fashion before; therefore it is said, that the Earth was without Form, and void, that is, it was void of all Form in the Beginning, when God began to create, but not void of Substance, so God made that which was Substance without Form into Form; so God created the Earth, that is, he made that formless Earth into Form, to set forth the Glory of his Workmanship, therefore it is said, *Heb. xi. 3. Through Faith we understand the Worlds were framed by the Word of God*; here we see, that framing is creating or setting the World into such a Frame and Order, as we see, but this doth not prove, that God had no Matter nor Substance to make this excellent Frame of Earth and Heaven, and all Creatures therein, but proveth to the contrary.

And you have made a fit Comparison yourself, that though a Carpenter doth make a Door or Chest, he fashions it of Wood, but he does not make the Wood; so it is with God, he hath framed the Heavens and the Earth, and hath fashioned them, and all Creatures else, as we see; but the Substance of the Earth and Water he made them not, no more than the Carpenter made the Wood; so that this Distinction that is counted by learned *Penn* more fitter for *Bedlam* than Men in their Wits, is become the chief Distinction to bring down the Wisdom of the *Sacred* which is so high exalted; and that which *Penn* quotes, the wisest Speech of all, he hath discovered his great Ignorance, and the deepest Darknes in his Mind of all, in these Words,
And,

And, saith he, Can they think it was harder to Almighty God to create out of nothing the inanimate and lifeless Part of Heaven and Earth, than to compose that Variety of excellent Creatures, and to infuse that great Spirit and Soul, by which they are respectively insinuated or acted. This is more like *Bedlam* indeed than a Man of Learning; I shall deal truly with you, and with the Reader, that we do not only think, but do perfectly know, that it was harder for God to make this vast Earth and Waters of nothing, than it was to make the Firmament of Heaven, and all those excellent Creatures which he hath made; nay, with Reverence to God the Creator, we know he never did nor never could make any Thing whatsoever of nothing, *For of nothing comes nothing*: Methinks it is sufficient to satisfy the Mind of Man, to believe and honour the eternal God, the infinite Creator, in that he hath made such Variety of excellent Creatures, and Man in his own Image and Likeness of something; and God hath Glory enough, in that he hath framed the Heavens and the Earth out of those two dark Substances of Earth and Water; but the Seed of the Serpent, such as *Penn* is, will not honour such a God that cannot make this vast Earth and Waters of nothing.

Neither did God ever infuse that great Spirit and Soul into any Creature whatsoever; but when God created every living Creature by the Power of his Word speaking, it received Breath of Life according to its Kind; for if he made their Bodies by his Word, his Word gave them Life also; so that his great Spirit and Soul, as you call it, was not infused into no Creature at all, but within his own Body, which is no bigger than a middle-statured Man, even the same Bigness and Height as *Christ* was of when upon Earth: I suppose you may read in the History what Stature *Christ* was of when he was crucified; and whoever believes in a God of a bigger Bulk, then he believes in a false God, as most of you *Quakers* do.

Thus I have given an Answer unto those Scriptures and Arguments *Penn* the *Quaker* hath alledged against Earth and Water, being an eternal Chaos of dark, senseless Substance;
and

and for the Readers better Information, I shall propound these Particulars following.

1. That the Substance of Earth and Water were from all Eternity uncreated, senseless, dark and dead Matter, like unto Water and Dust, that have no Kind of Life, Light or Virtue in them at all. *Secondly*, It is an Opinion of the Learned, that those Substances Earth and Water, were not eternal, but they have imagined that the Creator spake the Word and so they came to be; and after he had given them their Being, he formed all Things that were made out of them. *Thirdly*, There is no Scripture that maketh mention of any such Thing, as God's giving Being to Earth and Water. *Fourthly*, Neither can it be proved by Scripture, that God gave Being to the vast dead Earth, and dark deep Water; neither did those two Substances of Earth and Water proceed out of God's Mouth, but their Being in the Original was eternal, and will be eternal. *Fifthly*, There is not a Word throughout the Scriptures, that God gave any Being or Beginning unto dead, dark, senseless Earth and Water. *Sixthly*, Can *Penn* tell where God was resident when he gave a Being to Earth and Water, for Earth and Water were uncreated Substances eternally distinct from God. *Seventhly*, That Earth and Water were an eternal Chaos of confused Matter, essentially distinct from God the Creator. Throughout the Scriptures, no Man can find one Word or Tittle in Reference to the deep Waters its Beginning, therefore of Necessity it must be eternal. *Eighthly*, That the Waters covered the Earth before God began to create; wherefore the Earth being as it is in the deep Waters, must needs be one Essence eternally with those deep Waters, and in the Earth before God's Spirit moved upon the Waters, and the Earth was inclosed as a Prisoner in the Womb of Darkness under the Waters, so that the Waters were under the Earth, and above the Earth; and the Waters under the Earth did bear up the Earth, and the Earth in the Middle did bear up the Waters that covered the Face of the Earth; this was an eternal Chaos: Earth and Water was eternal in their Substance and Being.

Thus

Thus much in Answer to the second Point, that Earth and Water was eternal, and that it is a standing Truth, and that *Penn*, *Augustine*, and *Aristotle* the great Philosopher were in a great Error, and were grossly ignorant, to affirm, that God made the Substance of Earth and Water of nothing, and no such great Heresies as they themselves did own, in that they judged the Truth to be Heresies: Who made *Augustine* a Judge of Heresies? Not God, I am sure, but he spake as those blind Men did at that Time, when Darkness overspread the Earth.

C H A P. XXII.

THE third Point *Penn* calls old Heresy is, *That the Soul is generated or begotten by the Man and Woman with the Body, and that the Body and Soul are inseparable.*

In Page 16. *Penn* saith, That this is contrary to Scripture-Testimony he will prove: His first Proof is, *Eccl. xii. 7.* The Words are these, *The Spirit to God that gave it*: *Penn's* Argument upon these Words, saith he, No carnal Generation can bring forth a pure Spirit, external Matter producing only external Matter of its own Kind; but, saith he, the Soul of Man is a Spirit, as the Words expressed by *Reeve* and *Mugleton*, saith he, therefore no Man gets the Soul or Spirit of a Man when he generates the Body. *Secondly*, *Penn* saith, That which returns to God came from God, but the Soul of every Man turns to God for Sentence, and consequently came from him. This is all the Scripture *Penn* brings to prove the Soul is not generated with the Body.

Answer. First, That Place *Eccl. xii. 7.* is no Scripture, as I have shewed before, they are the Words of *Solomon*; he was no Penman of Holy Writ, neither did he know himself from whence the Soul of Man came, nor whether the Soul goeth, no more than *Penn* doth; for the Soul of a Man and the Soul of a Beast was all one to *Solomon*, and their Breath was all one, and they went both to one Place, the one went to God as well as the other; neither had Man any Pre-eminence
above

above a Beast in *Solomon's* Judgment, and *Penn* is of the same Mind of *Solomon*, so that *Penn's* Argument from that Place signifies nothing to this Purpose, That the Soul is not generated with the Body.

But I shall prove by Scripture, that the Soul is generated and begotten by Man and Woman with the Body, as in *Gen. i. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth.* Now I shall not dispute whether a carnal Generation can bring forth a pure Spirit; but the Thing which we say and do affirm is, that the Soul of Man is begotten in Generation with the Body, neither can any Man get a Body in Generation without a Soul; for if a Man doth not beget a Soul, than he begets no Body at all, so that a Body cannot be begotten by Man nor Beast without Life nor Soul; so that no Souls can come forth of the Womb without Bodies, nor Bodies without Souls; for if the Soul or Life be dead when it cometh out of the Womb, the Body is dead also; if the Soul be alive, the Body is alive also, there is no separating one from the other.

Page 13. Penn's first Argument, saith he, *Such as is the Soul, such must be that which produceth it; but, saith he, it is spiritual; and saith, Now that which generates the Body of Man, being only and meerly visible Matter, it cannot produce an intellectual Soul or Spirit.*

Answer. That God breathed into Man the Breath of Life, and he became a living Soul. Now this Breath of Life became Life and Soul in *Adam*, and this Life and Soul became Seed in Man, for a Body without Life cannot have any Seed in it, for Life lies in the Seed, and Seed lies in the Body, else God would not have blessed them with the Blessing of Increasing and Multiplying; to multiply must be by Generation in the Seed; so that though God breathed into *Adam* the Breath of Life, and he became a living Soul, mind, God did so to none else; for *Adam* was made, and not begotten, but all Men else are begotten, and not made; as *Adam* was in full Proportion of a Man, he did not grow bigger nor higher, than what God made him at the first; but all Men since are begotten, therefore born a Child, and groweth to a Man;

Man ; so that the Soul of Man is generated and begotten with the Body, except you would have God to make every Man in the World at Man's Stature ; and God breathed the Breath of Life into him, that he may become a living Soul as at the first, which is absurd.

Then it must needs be, that when *Adam* begot *Seth* in his own Likeness, that he begot *Seth's* Soul as well as his Body by Generation, when he knew his Wife *Eve*, and she conceived and did bear *Seth*, a righteous Seed, instead of righteous *Abel* ; so that the Breath of Life God breathed into *Adam* is now in *Adam's* Seed, and by Generation Man begets the Life and Soul of Man as well as the Body, else God had not finished his Work of Creation, but must be put to the Trouble continually to give Souls to every lustful Person that gets Bodies ; so God must be accessary to their Lusts, and approve of them, in that he gives Souls to them, Bastards, that hath their Bodies gotten unlawfully ; and God hath given a strict Law that Man should not commit Fornication nor Adultery ; yet when Men hath done this contrary to his Law, he comes and gives this Child a Soul to that Body the Man got unlawfully ; this and many other Absurdities will follow from that Opinion, that Man begets the Body only, and God infuseth the Soul of Man ; besides, how comes it to pass that a Child doth grow in the Womb without Life ; and which Way doth God convey Life and Soul into the Body of the Child in the Womb, seeing Man doth not beget the Soul, but the Body only : Again, if there were any dead Bodies brought forth of the Womb, of Man's begetting, and after it is brought forth dead, that God would give this dead Child Life and Soul, then it would appear, that Man got the Body, and God gave the Soul ; but I know this cannot be experienced by none upon Earth, so that it may be clear to the Eye of Reason itself, which is the Devil, that the Soul of Man is generated and begotten with the Body ; for the Spirit or Soul of Man lieth in the Seed, and produceth Life and Soul that is spiritual, in that the Soul worketh Righteousness unto Man, and worshippeth that divine spiritual God that made Man in his own Image in Spirit and in Truth, as righteous *Seth* did in his Time ; so

that visible Matter, the Seed of Man, doth produce an intellectual Soul or Spirit.

2. Argument of *Penn*, saith he, *If Man got the Soul, then would that Soul be as well the Image of the Father as the Body, and partake as entirely of the Father's Nature and Disposition in all Respects ; but, saith he, Experience shews us, that sober Parents ; have wild Children, and righteous Children debauched Parents ; therefore Parents do not generate the Soul.*

Answer. That Man doth get the Soul as aforesaid in the Seed, for the Soul lieth secretly hid in the Seed, and no Man can see the Soul in the Seed, until it gets a Body to cloath itself with; for no invisible Life whatsoever can be seen but by its Body, for every Seed has its own Body ; so that when Man begets a Body, he begets a Soul also ; and this Soul Man begets is as well the Image of the Father as the Body, for the Father's Spirit can be no more known nor seen without its Body, than the Soul of Man can be seen without its Body : And the Soul of Man doth partake of the Father's Nature, even the Seed and Nature of Faith ; and the Cause why sober Parents have wild Children, and righteous Children have debauched Parents, is, because that Man hath two Seeds in his Nature ever since the Fall, viz. the Seed of God, the Seed of Faith ; and the Seed of the Serpent, the Seed of Reason. Now when Man gets a Child by Generation, if the Spirit of Faith, which is God's own Nature, be most predominant in the Seed in the Conception, then that Child comes to be a good sober Man, and cometh to believe in the true God, and is an elect Vessel ; but if the Seed of the Serpent, the Seed of Reason, be uppermost in the Conception, then when that Child comes to be a Man, if not given to be a debauched Man, he will be given to blaspheme and despise the true God, with other Wickednesses in Nature, whereby he comes to shew himself to be of the Seed of the Serpent, a Reprobate ; and take Notice, which of these two Seeds be uppermost in the Conception, will be Lord of that Man's Body as long as he liveth ; and when he dieth, that which was Servant in this Life shall never be raised neither to Happiness nor Misery ;

as thus, if the Seed of Faith was uppermost in a Man's Conception, then it guides a Man, and is Lord over the Seed of Reason in Man, so that this Seed of Faith in Man shall be raised to eternal Happiness, and the Seed of Reason, that was Servant in this Life, shall never rise again ; so on the contrary, if the Seed of Reason be uppermost in a Man's Conception, it will appear and be his Guide, and Lord over the Seed of Faith in him ; so that the Seed of Faith is Servant to this Man's Reason ; so that when this Man is raised again, his Reason, that was Lord in this Life, shall be raised again to eternal Misery ; and that Seed of Faith in him, that was Servant in this Life, shall never rise again ; for there shall not be two Voices in Man, nor two Seeds in the Resurrection, but every Seed its own Body, the Seed of Faith its Body, and the Seed of Reason its Body ; and this I know, that the Seed of Reason, the Seed of the Serpent, was uppermost in *Penn's* Conception, and is his Lord ; and this Seed of Reason in him shall be raised again, and he shall have but one Voice in him in the Resurrection, even the Voice of Reason, the Devil in Hell, that Lake which cannot be quenched.

And furthermore, the Cause why a righteous Man may beget a Reprobate, a Serpent, a Devil, is, because the Seed of Reason was uppermost and most predominant in the Conception, and a wicked Man, a Serpent, a Devil, may beget in Generation a Saint, an elect Vessel, because the Seed of Faith in his Nature was uppermost in the Conception of the Child when he begat him ; this may be experienced by *Jacob* and *Esau*, the Father and Mother were both righteous, yet one was loved of God, and the other hated ; to speak plain, the one was elect, and the other a Reprobate ; and so we read of wicked King *Saul*, branded for a Reprobate, yet he begot a righteous Son, an elect Vessel, *Jonathan* ; and the Cause why we cannot discern which is of God's Nature, and which is of the Serpent's Nature.

C H A P. XXIII.

IT is because the Angels Bodies are in Forms like God, and like Man in Respect of their Bodies, though their Natures are not the same as God's Nature; and that Angel that was thrown down from Heaven that deceived *Eve*, his Form of Body was like the Form and Body of God, but his Nature was pure Reason fallen; and by his deceiving of *Eve*, all Men in the World are made Partakers by Generation of the Seed of Reason, that is, of the Seed of the Serpent Angel, which is the Cause that so many Devils are generated and begotten in this World.

Thirdly, *Penn's* third Argument, saith he, *If Soul and Body be inseparably generated, then the Sexes as well belong to Souls as Bodies; the which, as it is absurd, so would be Men and Women in that very Distinction to all Eternity, and whoever read of She-souls or Female-souls.*

These are *Penn's* own Words, without any Alteration in the least, therefore I shall desire the Readers to consider of them, and make Sense of them to their own Satisfaction; for I can make no Sense of them, neither can I tell what he meaneth by them, so I shall give no Answer to it, but leave it to the Readers to satisfy themselves in it.

Fourthly, *Penn's* fourth and last Argument to this Point, and that which is his greatest Strength; saith he, *If Soul and Body were intermixtly and inseparably generated by Man, saith he, then in all Anatomies it were no more difficult to find out the Soul than any other Part, and in Case of opening or dissecting of living Man, as I have at the University seen living Beasts by Anatomists, it would not be impossible, but rational, that one should behold the very Thoughts, Purposes and Intents of such Men's Hearts and Souls; but because this were most vain,*
we

we shall conclude the Soul is not generated with, nor inseparable from the Body, but of an immortal Nature.

Answer. This is Penn's Master-piece: *First*, I shall prove by Scripture, that the Soul and Body are intermixtly and inseparably generated by Man, as in *Gen. i. 28.* *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth.* Here God blessed Adam and Eve with the Law of Generation: Now how could they increase and multiply, and replenish the Earth, but by generating and begetting of Sons and Daughters. Now did God give them Leave to generate and beget Bodies only without Life and Soul, and when they had multiplied in generating of Bodies, then God would come and infuse some of his great Spirit into those Bodies that were generated by them? Was this God's Blessing he gave unto them, that they should generate and beget Bodies, and he would put Souls into them as fast as they beget Bodies? By this Rule there was no Life in the Seed of Adam and Eve; and this I say, if there had not been Life in the Seed, there could have been no Bodies generated neither; and if it be granted, that there is an invisible Life in the Seed, else nobody could be generated at all; so that if the invisible Life in the Seed doth generate and produce a Body, else nobody at all could be generated nor begotten; the same invisible Life in the Seed, that doth in Generation produce a visible Body, it produceth a visible Soul also; so that Body and Soul is generated by Man and Woman, and was the true Meaning of God, when he said, *Increase, and multiply, and replenish the Earth with Sons and Daughters.*

But by Penn's Assertion he makes God to be a Necromancer or Conjuror, to cause Spirits to enter into dead Bodies, and carry them about, and make them to work, walk and talk for a Time; and when Sicknefs or Death comes to the Body, then that Spirit God puts into their Bodies slips out of their Bodies; when they stand in most need of the Spirit's Assistance it is fled away from the Body, none knoweth whither, except into the Air: This is Penn's Opinion, and he is not ashamed to publish such a gross, ignorant Principle in the Things of Nature;

Nature; besides, the Beasts of the Earth, and the Fowls that fly in the Midst of Heaven, and the Fish in the Waters, God blessed them, and placed a Law of Generation in their Natures, to increase, and multiply, and replenish the Earth and Waters, and they cannot increase and multiply no other Way but by Generation; and do you, *Penn*, believe indeed, that the Beast indeed doth not beget the Life and Soul of the Beast in Generation as well as the Bodies; you cannot deliver yourself from the Dint of this Scripture-Argument built upon it: Do you believe that the Beasts of the Earth doth generate and beget Bodies only, and that God's vast Spirit doth infuse Life and Soul into them; for the Beasts have Life and Soul in them as Man hath, and God blessed the Beasts with the same Law of Generation, to increase, and multiply, and replenish the Earth, as he did to Man; and we see by Experience, that Man and Beast doth increase and multiply in the Earth no other Way but by generating; now the Case is, whether you, *Penn*, do believe, that the Life or Soul of the Beasts be generated with their Bodies, ay or no; if you grant the Beasts generate and beget the Life and Soul with the Body, and that there can be no separating the Life and Soul of a Beast from the Body, but if one be destroyed, the other is destroyed also; the Case is the same with Man; if a Beast beget Body and Soul in generating, by Virtue of that invisible Life in the Seed, through the Warmness of the Womb, it congealeth Body and Substance together, and in its Season, as God hath appointed to Nature this invisible Life in the Seed, it quickens into a sensible and visible Life, and this visible Life cannot be seen but by a visible Body; so that without Controversy, if the Beast beget Soul and Body by generating, as is most certainly true, so without Controversy the Soul of Man is generated with the Body, and he that begetteth the Body of his Son begets the Soul also; neither can there be any Separation of Soul and Body one from the other, for they were both generated and begot together, they came both into the World together, they both lived together, and both die together, and shall both rise together in the Resurrection; the Scriptures are full to prove this Point.

See

See Gen. xlix. 1. *And God blessed Noah and his Sons, and said unto them, Be fruitful, and multiply, and replenish the Earth. And in Gen. viii. 17. Bring forth with thee every living Thing that is with thee of all Flesh, both of Fowl, and of Cattle, and of every creeping Thing that creepeth upon the Earth, that they may breed abundantly in the Earth, and be fruitful, and multiply upon the Earth.* So in Gen. xlii. 22. *These are the Sons of Rachael which were born to Jacob, all the Souls were fourteen.* And ver. 25. *These were the Sons of Bilbah she bare unto Jacob, all the Souls were seven.* ver. 26. *All the Souls that came with Jacob into Egypt, that came out of his Loins, all the Souls were threescore and six.* ver. 27. *And the Sons of Joseph that were born in Egypt were two Souls, and the Souls of the House of Jacob which came into Egypt were threescore and ten.*

Can there be any plainer and clearer Scripture, that the Soul and Body of Man is generated and begotten by Man; if so many Souls came out of the Loins of *Jacob*, they must needs come out of his Loins in his Seed by Generation, so that he begot the Souls by generating with those Women as well as their Bodies; but what shall a Man say to blind Serpents? A Man had as good throw Stones against the Wind, as speak to them of Scripture, or Meanings and Interpretations of Scripture; but for *Penn the Quaker*, he cannot understand that the Soul can be generated with the Body, though the Scripture be ever so clear, and Nature doth prove it every Day; one Soul or other is generated, but all will not stop his Mouth, nor open the Eyes of his Understanding, for he is as ignorant of this, as he was of Earth and Water being made of nothing, in that he would have God to infuse some of that great Spirit and Soul into those Bodies that are generated, and not for Man to beget Soul and Body; this is that Antichristian Spirit rules in the *Quaker's* People in these last Times.

Who would have thought that learned *Penn* had been so blind and ignorant of the Law of Generation; but I see God hath done by him as he did by those Serpents in *Christ's* Time, he hath Eyes but sees not, Ears but hears not, and a Heart but he understands not; but he being given over to Blindness of Mind, as well in the Natural as in the Spiritual,

yet.

yet he hath searched about the College at the University to find out the Soul of Man when the Body was cut open; so that if the Soul be generated by Man, *Penn* counts it no difficult Thing to find out the Soul when a Man is anatomized than any other Part; and if *Penn* could but see a living Man opened or dissected, as he hath seen at the University living Beasts anatomized, it would not be impossible but rational, but that *Penn* might behold the very Thoughts, Purposes and Intents of such Men's Hearts and Souls.

C H A P. XXIV.

Answer. **Y**OU say you have seen living Beasts anatomiz'd: Did you ever see the Soul of a Beast after it was cut up? If you have, whether the Soul of the Beast were sensible or no? You might see the Heart of the Beast, but no Life nor Sense in it; because the Soul of the Beast was dead: By anatomizing it alive they killed the Soul; and when you saw the Beast's Heart, you saw the Beast's dead Soul; you might better have seen the Life and Soul of the Beast when it was alive; for when the Beast was alive, it shewed what the Heart, Life and Soul was, in yielding Obedience to the Driver, even to be killed; so that a Man may better behold the Thoughts, Purposes and Intents of Man's Heart and Soul that is alive; but when a Man is anatomized, there will be no Thought, Purpose nor Intent to be found at all; for out of the Heart or Soul that is alive, cometh evil Thoughts, Murder, Adultery, Theft, and such like.

Here *Penn* hath shewed his Ignorance of the Soul of Man, and knows not what it is no more than the Beast you have seen anatomized alive did know its own Soul; but I do know what your Soul is, and the Thoughts, Purposes and Intents of your Heart and Soul, by what you have written; for out of the Abundance of your Heart your Mouth hath spoken such gross Ignorance, that it is a Shame that a Man of Learning, a University-Man, should utter such gross, foolish Ignorance in the Course of Nature, that cannot understand that the Soul of
Man,

Man, and the Souls of all other Creatures are generated with the Body, and are inseparable from the Body, and we see the same Increase of Men and Women by Generation every Day, as is with the Beast and all other Creatures according to God's Holy Ordinance in the Beginning; so I shall conclude the Answer to that Point.

Penn quotes *Socrates*, *Augustine* and *Theodorus*, that judged this Principle to be Heresy; these Men that lived in that dark Time of the World, that were as ignorant of the Truth as *Penn* himself, who gave them Authority to be Judges of Heresies that knew not the Truth, nor were not in the Truth themselves? They would have judged the Apostles Doctrine Heresies if they had lived in their Time, therefore what Heed is there to be taken what those Men in those Times judged, that had no Commission from God? But let that pass.

Fourthly, That the Soul of Man is mortal, and that the Soul and Body go to Dust, and resteth there until the General Day of Resurrection.

Penn saith, it is inconsistent with Scripture; I prove, the first Scripture *Penn* brings, to prove that the Soul of Man is not mortal, is *Gen. ii. 7. And the Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul.* *Penn's* Words to this, saith he, If the Breath of Life made a dead Body live, then the Privation of the Breath makes a live Body dead. *Secondly*, *Penn* saith, This is further proved thus, If it was living Breath before it entered into the Body, it must be living Breath after it is withdrawn from the Body. *Thirdly*, *Penn* saith, though some of those Things which are living may die, because they live by the borrowed or lent Life of another, yet very Life as Life cannot die; and saith, it is impossible that the Breath of Life, or Soul of Man, can suffer Death, as here understood.

Fourthly, he quotes *1 Kings xvii. 21, 22. And Elijah stretched himself over the Child three Times, and cried, and said, O Lord my God, I pray thee let this Child's Soul come into him again; and*

the Lord heard the Voice of Elijah, and the Soul of the Child came into him again, and he revived.

Penn's Words to this, saith he, If the Life was withdrawn when the Body lay dead, saith he, but the Soul was separated ; and when it did return, and had resumed its forsaken dead Body, it revived the dead Body again ; and saith, therefore the Soul died not with the Body at all.

Fifthly, Penn quotes Luke xii. 4. Be not afraid of them that kill the Body, and after that, have no more that they can do. Saith Penn to this, If Reeve and Muggleton speak true, then he that kills the Body kills the Soul too, for he cannot kill the one without the other.

Sixthly, Penn quotes Rev. vi. 9. I saw under the Altar the Souls of them that were slain for the Word of God, and they cried with a loud Voice, How long dost thou not judge and avenge our Blood on them that dwell upon the Earth.

Penn's Words to this ; saith he, If their Souls lived after their Bodies were slain, then they did not die together ; for they cried for Vengeance on the blood-thirsty Inhabitants of the World ; saith he, therefore Souls are not mortal as Bodies are ; and saith, in short, their Bodies were slain, their Souls were alive ; their Bodies were in the Grave, their Souls under the Altar, worshipping God Day and Night for ever and ever. These are the most considerable Scriptures and Arguments Penn doth alledge against the Mortality of the Soul.

Answer. That this Point of the Soul's Mortality, and that the Life or Soul of Man doth die, and that Man is wholly mortal, it hath been sufficiently proved by writing already, both by Scripture and Experience daily amongst us, that might convince the Heart of any Man, except his Heart be harder than any Flint-stone ; and the *Quakers* Hearts are more hard than any Man's Heart upon Earth to be convinced, because of that seeming Righteousness in outward Appearance, hath blinded their Eyes, and hardened their Hearts, so that no Light of Life eternal can enter into them, not so much as to acknowledge themselves convinced, much less converted ; but I knowing they are led and guided by the Spirit of Antichrist in these
last

last Times, I am the better satisfied in their Opposition to Truth ; I am hated of all other religious People as well as of them, and have been persecuted by them, yet they are sooner convinced of what they heard me speak, than ever any *Quaker* was that did not believe me, therefore I shall only give the Interpretation of those Scriptures *Penn* brings to prove, that the Soul is not mortal, nor will not die, and that will answer all that he hath built upon them.

The first Scripture is *Gen. ii. 7. And the Lord formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul.*

Answer. First, That Breath of Life God breathed into *Adam*, which made him become a living Soul, it was immortal Breath when it came from God, and so was the Breath of Life in all other Creatures; it was given by the immortal Word of God; but this Breath of Life God breathed into *Adam* was more particular and peculiar than in any other Creature; but God breathed this Breath of Life into an earthen Vessel, whereby this Breath of Life that was immortal, as it was in God, but being breathed into an earthen Man, that was made of the Earth, this immortal Breath was mortalized, yet in a perfect innocent State, and so was all other Creatures in a perfect innocent State, nor capable of any Sorrow or Death, but all lived in a paradisaical State, and Peace here on Earth, only the Man *Adam* was capable of Temptation of the Serpent-Angel without him, but not of any Temptation within him, as we are ever since, being generated and begotten, we are Partakers of the Serpent-Angel's Seed and Nature in us; so that the Temptation of the Devil is now generally within every Man; so that this invisible Devil, which is so feared by all People, is now where else, but within Man; so that Man is become an absolute Devil, as the Scriptures are full to prove; but that is not my Business now, but the Matter in Hand. Mind, that though *Adam* was of the Earth earthy, and was created in a perfect innocent State, and the Breath of Life that was breathed into him was immortal, as it was in God; but being breathed into an earthen Vessel, as I said before, the im-

mortal Breath of Life was mortalized ; yet this perfect innocent State *Adam* was created in, was as an eternal State to earthly Bodies, had he kept in it, because no Sickneſs nor Death could have touched him ; this State I had once a great Deſire to attain unto, but it being revealed to me, that no Man that is generated and begotten, that is, Partakers of the Serpent's Seed in his Conception, can attain unto that State and Condition *Adam* was created in, but muſt unavoidably partake of the fallen State of *Adam*, and muſt die, and in Time it was revealed unto me which Way I ſhould attain that eternal Eſtate of *Adam* in the Kingdom of eternal Glory above the Stars.

However, that Breath of Life God breathed into *Adam*, it was the Breath of the immortal God, and the Breath of Life in all other Creatures immortal, ſo long as *Adam* ſtood in Obedience to God his Maker, and no Death could have touched him, nor no Creature elſe that God had made ; ſo that *Adam* and all Creatures elſe ſhould have lived upon this Earth for ever, and no Kind of Death ſhould have laid Hold upon any Creature, which had the Breath of Life in it as well as *Adam*, but by the Diſobedience of *Adam* Sin entered into the World, and Death by Sin ; ſo that the immortal and paradifiſical State of *Adam*, and all other Creatures that had the Breath of Life in them, is now become mortal, and muſt die ; even the Soul of *Adam*, as well as the Souls of the Beaſt, muſt die.

For now Sin was entered into the World, and Death by Sin, therefore God ſaid, *In the Day thou eateſt thereof thou ſhalt ſurely die*. Mind, that as ſoon as Sin entered Death entered ; ſo that *Adam*'s Immortality was quite loſt ; as ſoon as Death entered, Life and Immortality in *Adam*, and all Creatures elſe muſt die ; in that very Day Sin entered into *Adam*, Life and Immortality was loſt, and became Mortality. God did not ſay to *Adam*, Thy Body ſhalt ſurely die, for that was lifeleſs before the Breath of Life was breathed into it ; therefore, without Diſpute, that Breath of Life that made him a living Soul muſt die : And when the Sentence of Death entered upon *Adam*'s Life and Soul, Death entered upon the Life and Soul of all Creatures God had made, who had the Breath of in Life them.

C H A P. XXV.

FOR all Creatures were curſed for his Sake, and his Curſe was to die the Death, even his Soul as well as his Body; he that was the Image of God muſt die the Death, and turn to Duſt: Beſides, it was *Adam's* Soul which was commanded not to eat of the forbidden Fruit; therefore that Life and Soul of them both muſt die; neither is any Thing capable to die but Life and Soul. Is it not the Life and Soul that groans under Sickneſs? Is it not the Life and Soul of Man that fears the Pains of Death? The Body is not ſenſible of Pain at all; for we ſee that when a Man's Arm or Leg is cut off, that Limb feels no Pain at all; but the reſt of the Body that hath Life in it, is ſenſible of Pain and Fear of Death, becauſe his Life and Soul is in him ſtill; ſo that nothing dies but Life and Soul; for it is the Life and Soul that eats, drinks, walks and talks, that doth rejoice and is glad, and that is ſorrowful and doth grieve, that doth Good and doth Evil: It is the Soul that lives, and the Soul that dies; therefore it is ſaid, The Soul that ſins ſhall die. Is it not the Soul that doth Murder, commit Adultery and ſteal? And when God ſaid, *Thou ſhalt do no Murder, thou ſhalt not commit Adultery, thou ſhalt not ſteal*; did he not give this Law to the Soul of Man as well as his Body? And could the Body act any of theſe Things without the Life and Soul? Therefore, without Controverſy, the Soul that ſins muſt and doth die.

And when Man ſheddeth Man's Blood, doth he kill the Soul or Life of the Man, yes or no? If the Soul ſlips out of the Body of Man when Man's Blood is ſhed, and his Soul receive no Harm: Why then doth Judges put Men to Death that did ſhed the other Man's Blood? He did but ſeparate his Soul from his Body, he did not kill the Soul of the Man, and will you put him to Death for parting two Friends one from the other, *viz.* his Soul from his Body, and perhaps his Soul is gone to God, a better Place than it was in his Body? Yet we ſee the Man muſt be hanged for ſeparating the Soul from the Body. But if *Penn* ſhall object and ſay, That when the Judge giveth Sentence upon a Man for Murder, that he ſhall
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be hanged till he is dead, that this Man's Soul did not die, notwithstanding his Body was hanged according to the Judge's Sentence, by *Penn's* Assertion it must be so : For, saith he, the Soul and Life cannot die as it is Life ; but if *Penn* and those of that Opinion were but hanged but one Half-hour, they would find by Experience that their Souls were killed and were dead in their Bodies, as all others are that are hanged.

But the Scripture saith, and so do we, that nothing doth or can die, but Life only ; so that it may be clear to those that are not Stone-blind, that the Soul of Man is mortal and doth die, neither can it be separated from the Body, but as both are begot together, and both born together, so both live together, and both die together, and both are laid in the Grave together, until the Resurrection. God shall raise that dead Soul into a new Life, and that new Life shall have a new Body, even as the Grain of Wheat leaving the old Body behind in the Earth, and bringeth forth a new Body with Increase ; so shall the Soul of Man, when it is quickned again by the powerful Word of God, it shall bring forth a new Body, every Seed its own Body with Increase, to the Righteous Increase of Joys eternal, and to the Wicked Increase of eternal Miseries. This is the true Interpretation and Meaning of this Place of Scripture.

Secondly, Penn brings 1 Kings xvii. 2. 11. to prove the Soul goeth out of the Body, and doth not die ; where Elijah prayed that the Child's Soul might come into him again.

Answer. The Meaning is, That *Elijah* did pray in Faith unto God to strengthen his Faith, that he might have Power to raise this Child's Life out of Death again ; therefore he stretched himself upon the Child, and prayed, that the Child's Soul might come into him again ; that is, that the Child's Life and Soul might quicken in the Body of the Child again ; for *Elijah* knew the Soul of the Child was dead, yet by the warm Flesh, and the Faith and Prayer of the Prophet, it begot Life in the Child again, so that the Soul that was dead, in the Body of the Child, is become Life in the Child again ; and that Life that did quicken out of Death, by the Power of Faith, and Prayer of the Prophet, it runs through the Veins of the Child's Body, and so the Child's Soul may be said to come into

into him again ; so that the Soul never went out of the Child's Body, but was absolutely dead in the Body ; for this I say, if the Soul of the Child had been gone out of the Body, then *Elijah* did not raise the dead Child to Life again, for it cannot properly be said he raised the dead Child to Life, if the Soul of the Child was not dead, but slipt out of the Body, and lived in some other Place without any Body at all ; if the Soul went to God while it was absent from the Body, sure God would never have parted with the innocent Soul of the Child again.

And I know, that *Elijah* would not have done the Child so much Wrong, as to pray to God to send the Child's Soul from Heaven again to this Earth, for the Child to suffer another Sickness, and another turning out of the Body afterwards, as *Penn* doth vainly imagine ; but the Thing is clear, where true Light is in the Understanding, that *Elijah* did raise the Child, whose Soul was absolutely dead in the Body of the Child, to Life again, and *Elijah*, by the Power of Faith and Prayer, for he prayed in Faith, and whatsoever he asked in Faith he received ; and he asked this of God, that he might have Power to raise the Soul of this Child that was dead to Life again, and it was granted him ; the Prophet *Elisba* did the same Thing to another Child afterward ; so that nothing is more sure than that the Life and Soul of Man is mortal, and doth die with the Body, and cannot be separated one from the other. This is the true Interpretation and Meaning of this Place of Scripture.

Thirdly, *Penn* quotes *Luke* xii. 4. The Words are these : *And I say unto you, my Friends, Be not afraid of them that can kill the Body, and after that, have no more that they can do.*

Answer. The Meaning is, that *Christ* did forewarn his Disciples not to be afraid of Persecution for his Sake, nor of Death itself, for he knew that some of them should suffer Death for their Faith in him ; for they can put you to Death but once, that is, the first Death, or natural Death, and when they have done so, there is no more that they can do, so that the first Death they can put you to is counted but as killing the Body, because they cannot kill your natural Life and Soul,
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except they kill your natural Body ; and because they cannot come at your Soul except they kill your Body first, therefore it may be called but killing the Body ; and after that Men have no more that they can do, though the Malice of the Devil would do more if they could, but he can but kill this natural Life, because the Devil is but natural himself, therefore he can kill no further than his Power can reach, which is to kill this natural Life, and that which is counted but killing the Body.

But faith *Christ, I will forewarn you whom you shall fear ; Fear him that is able to destroy both Soul and Body in Hell ;* that is, fear him that is able to cast Soul and Body into Hell in the Resurrection, when he shall raise them again, then will God cast them Bodies and Souls into Hell, that put you to this natural Death, or first Death, which was but for a Moment, and then they had no more that they can do ; but their Death shall be the second Death, where Body and Soul shall be cast into Hell-fire, where the Worm of Conscience never dies, nor the Fire of Hell will never be quenched to Eternity ; this will God do in the Resurrection, where Death shall always live, and never die, to Eternity ; therefore fear him that hath such a Power to punish with eternal Death, to cast those Persecutors and Murderers that killed your Bodies into a Lake of Hell for ever and ever ; so that no Souls can be cast into Hell-fire without Bodies ; for as no Soul can act any Good without its Body, neither can any Soul act any Evil without its Body ; so that Body and Soul together shall receive the Reward of the good Actions of Faith and Patience, and other Virtues of everlasting Life, in the Kingdom of eternal Glory, both Body and Soul ; and that Body and Soul that hath done Evil, by Persecution and shedding of Blood, and other unrighteous Actions, shall receive the Reward of their Deeds in the Resurrection, shall be cast both Body and Soul into Hell-fire, where their Torment shall have no End, because it is eternal ; so that the Soul cannot be punished in Hell-fire without its Body, nor no Soul can be made happy in Heaven without its Body ; but take notice, that every Soul and Body, both righteous and unrighteous, doth taste of the first Death, and when

when God shall raise the dead Soul again, the Soul or Life will be a new Life, and it will bring forth a new Body with it, every Seed of Life its own Body, so that the Body cannot be killed only, but the Soul is killed also, which could not be if the Soul were not mortal, as well as the Body; for those Souls and Bodies which God doth cast into Hell are not mortal, but immortal and eternal, both Soul and Body, and can never cease to be therefore called Hell, which is the second Death, where the Worm never dies, nor the Fire never goeth out to Eternity; so that no Soul is capable of Torment in Hell-fire without a Body, nor no Soul capable to enjoy eternal Salvation without a Body; and this cannot be till the Resurrection, which *Penn* the *Quaker*, and the whole Body of them, doth deny the Resurrection of the Dead with Bodies, or that there will be any such general Day of Resurrection, or at least they hope there will be no such Thing, which, if there be not, then it will be well for *Penn* and the rest; but if there be such a Thing, as I do know by Faith there will, then will *Penn* and others of them suffer those Torments aforementioned; and this is the true Interpretation and Meaning of *Cbrist* in this Place of Scripture.

C H A P. XXVI.

Fourthly, *Penn* quotes *Rev. vi. 9.* *And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held, v. 10. And they cried with a loud Voice, saying, How long Lord, holy and true, dost thou not avenge our Blood on them that dwell on the Earth.*

Answer. Mind, the Words are plain, that it was the Souls of the Saints that were slain under the Altar; it doth not say, the Bodies of the Saints were slain under the Altar, but their Souls that were slain under the Altar: They cried Day and Night unto God for Vengeance on them that killed their
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Souls; their Bodies never cried for Vengeance; neither doth *John* say, their Bodies were slain under the Altar, but their Souls that were slain under the Altar for the Word of God, and for the Testimony they held, and not their Bodies, as *Penn* doth vainly imagine; so that this Place of Scripture is clear, that the Soul of Man is mortal, and doth die, because it was their Souls that was slain under the Altar; and *John* could not properly nor truly have said, that their Souls were slain under the Altar, if their Souls had been immortal, and had slipt out of their Bodies, and were not slain at all.

So that their Souls had no Cause at all to cry unto God for Vengeance, seeing their Souls were not slain, their Souls were only turned out of their Bodies, and sent to a better Place, even to God himself; for if it were as *Penn* saith, that their Bodies were slain, and their Souls were alive, their Bodies were in the Grave and their Souls under the Altar worshipping God Day and Night for ever and ever. How contrary is this to Reason itself, if it were as *Penn* saith, then those that were slain under the Altar had more Cause to cry unto God for a Blessing upon those Persecutors that shed their Blood? Why? Because they did but let their Souls out of the Blood of their Bodies, they did not kill nor slay their Souls, but let them slip out of their Bodies, and sent them to a better Place, where they do worship God Day and Night; so that their Souls that were slain under the Altar had no Cause to cry aloud for Vengeance, seeing their Souls could not be slain, as *Penn* saith, but only turned out of their Bodies and sent to a better Place to worship God Day and Night without Bodies; and their Bodies were quiet in the Grave. What Harm then did those Murderers do to those Men that sent their Souls to God to worship him, and their Bodies to the Grave where they were quiet and still, so that neither Bodies nor Souls were not slain, nor suffered no Harm. What Cause had they then to cry for Vengeance on them that shed their Blood, seeing their Souls were not slain, as *Penn* saith, but sent to God to worship him, which was a better Place than in those Days they lived in before.

This is the Quakers main Point of Doctrine which they believe and teach, and they are not ashamed to publish it; it would make a Man, that hath any true Light of Faith in him, to loath such a Principle as this, and spew it out of his Mouth, for it is the very Foundation of Darknes, for all those foolish, sottish and ignorant Imaginations of Spirits appearing and walking without Bodies, and of Spirits assuming Bodies that are not their own, which is nothing else but the Power of Darknes ruling in the Imaginations of Men's Hearts, where the Light of Faith doth not shine in Men's Hearts; and this Opinion, that the Soul slips out of the Body when Men die, it hindreth the Light and Understanding of all other heavenly Truths whatsoever.

Therefore let the Reader consider, that the Life is in the Blood, and the Life doth subsist in the Blood, and the Life is the Fire, Heat and Warmness of the Blood; now if the Blood be shed, the Fire, Heat and Warmness of the Blood goeth out, so that the Blood groweth cold, and the Cause why the Blood is cold, is because the Fire of Life, Heat and Warmness that was in the Blood is grown cold, and ceaseth to be, that is, the Life or Soul dieth in the Blood, and goeth out as the Snuff of a Candle when the Blaze is blown out, so that the Light never goes out of the Blood, but dieth in the Blood, so that the Soul or Life of Man hath no Existence nor Being at all after the Blood in the Body is shed, and hath lost its Heat and Warmness; and where the dead Body is laid, the dead Soul is laid there also until the Resurrection, which People think may be a great while; but it will not be one Quarter of an Hour to the dead Soul before it shall be raised again, for there is no Time to the Dead, six thousand Years is not a Quarter of an Hour to the Dead, but Time, Years and Days belongeth to Life, that can number his Days, Years and Times.

Now I shall write a few Words to satisfy the Reader, how these that were slain under the Altar could cry for Vengeance, seeing they were dead under the Altar; the meaning is, that the Blood of those that were slain for the Testimony of *Jesus*, it did cry virtually and efficaciously unto God, that he would avenge their Blood according to his Will and Promise; and so

God doth hear the Cry of their Blood that was slain under the Altar; I say, God doth hear the Cry of them, as he did hear the Cry of the Blood of *Abel*, it came up unto God, as in *Gen. iii. 10.* *And God said unto Cain, What hast thou done? The Voice of thy Brother's Blood crieth unto me from the Ground.* Now mind, *Abel's* Soul was killed, and where his Blood was spilt upon the Ground, his Soul was spilt upon the Ground, for his Blood cried from the Ground unto God for Vengeance upon *Cain*.

So in like Manner the Souls of them that were slain for the Word of God, and the Testimony they held, did cry unto God for Vengeance on those that shed their Blood. Now will you *Penn* say, that *Abel's* Soul was worshipping of God in a better Place, than when his Soul was in his Body, and yet his Blood cried from the Ground where he was killed unto God for Vengeance upon *Cain*; and we read, that God did avenge the Blood of *Abel* upon *Cain*, for this very Act only in killing his Brother *Abel*; yet *Penn* saith, *Abel's* Soul was not killed, nor did not die, it was his Body only that was slain, though his Blood was spilt upon the Ground, yet his Life and Soul escaped and went to God, a better Place to worship God in Spirit and in Truth, without any Body at all. This is the Quakers Faith, and the main Point of Faith they have amongst them.

Let the Reader consider these two Things, and they may see how contrary this is to Reason itself, and to Scripture.

First, The Life and Soul of every living Creature lieth in the Blood, and if the Blood be spilt upon the Ground, then the Life in the Blood must of Necessity die together; for they lived together, and never were parted asunder, therefore both died together.

Secondly, Observe that what Life soever doth live in Flesh and Blood, and no Flesh can live without Blood, and no Blood can be without Life in it; so that whoever killeth the Body, he killeth the Blood, and whoever killeth the Blood killeth the Soul and Life in it, so that it may be clear to those that are not stone-blind in Things of Nature, that the Soul
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of Man is mortal as his Body is, and doth die and turn to Dust until the Resurrection, when God shall raise that dead Soul and Body out of the Dust again, then shall that dead Soul bring forth a new Life, or new Soul, with a new Body, that shall be capable of eternal Happiness, or eternal Misery, because their Bodies shall be spiritual and not natural Bodies, nor natural Souls, as now neither shall that new Life lie in the Blood as it doth now in our natural Bodies; neither shall that new Soul and Body that is raised in the Resurrection be capable of ever being annihilated by Death, as this natural Soul and Body is, but shall endure to Eternity.

Also this is to be observed by the Reader, that *Penn* doth not understand that a Man may worship God in Spirit and in Truth in these natural Souls and Bodies that may and doth turn to Dust, but when the Spirit is split out of this natural Body, and gone to God, that is a Spirit without a Body, as he doth vainly imagine, then their Spirits without any Body shall worship him in Spirit and Truth without Bodies. This is the Quaker's vain Imaginations: Again, if *Abel's* Blood did cry from the Ground for Vengeance upon *Cain*, as is plain by the Words he did, yet *Penn* saith, *Cain* did not kill *Abel's* Soul, but his Body only, then that Sentence God gave upon *Cain* seemeth something cruel, because from *Penn's* Assertion *Cain* did not kill his Brother *Abel's* Soul, he did but part his Soul from his Body, he did but send his Soul to God but a little before its Time; he did not kill his Soul; for *Penn* saith, Life as it is Life cannot die; so *Cain* did but separate his Soul from his Body: And was that such a heinous Crime that *Cain* should be so punished, as to be a Fugitive, Vagabond and Renegade upon the Face of the Earth all his Days, and be damned to Eternity afterwards? Surely no; I speak this that Men might be ashamed of the Quaker's Faith; But to conclude, it is clear, that *Cain* did kill the Life and Soul of *Abel*, and it is as clear that the Lives and Souls of those Saints that were slain under the Altar for worshipping the true God cry unto him to avenge their Blood upon these persecuting Devils that dwell upon the Earth; so that it may be clear to those that are not stone-blind, that the Soul of Man is mortal and doth die; and this is the true Interpretation and Meaning of *John* in this Place.

C H A P. XXVII.

PENN hath read at the University some old blind Authors that hath judged this Point of the Soul's Mortality to be Heresy and wretched Opinion.

Fiftbly, Penn faith, But their most admirable Secret of all is, that God descended with his Body in the Shape of Man, dissolved himself into the Virgin's Womb, and so brought forth himself a Man Child, who, after he had lived to such an Age, was crucified and really died, or ceased to be either God or Man for three Days and Nights.

Penn faith, That this is in three Particulars highly inconsistent with Scripture: I prove first, faith *Penn*, God did not so transmute his divine Nature into fleshly mortal Nature; and the Scripture he brings to prove this, is, *John* viii. 56, 57, 58. The Words are these: *Your Father Abraham rejoiced to see my Day; then said the Jews unto him, thou art not yet fifty Years old, and hast thou seen Abraham? Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am.*

Page 24. Penn's Argument to this Scripture, faith he, If that which was before *Abraham*, and yet then in Being, the same was God, as none that own the Scriptures do deny; then, faith he, because that outward visible Body was not before *Abraham*, that was not God; and faith, I hope none will believe the eternal Deity was transmuted or transubstantiated into that visible Body. And in *Penn's* second Argument he faith, Then that fleshly Body, meaning *Christ's* Body, was not God, or the eternal God was not substantially transmuted into that fleshly Body of *Christ*.

In *Page 28. Penn* faith, It was impossible for God to transubstantiate himself from an immortal Deity to a mortal Man. In *Page 30 Penn* faith, That the immortal God could never

never die or cease to be, is manifest, and the contrary saith he, blasphemously false ; These are *Penn's* own Words, and chief Arguments and Scripture, he doth alledge, against that admirable Secret or Myſtery of God manifest in Flesh, as was spoken of by his Servants the Prophets, and now declar'd more plainly by *Reeve* and *Muggleton*.

Answer. That this heavenly Secret it doth consist with Scripture I prove, and that God did transmute his Divine Nature into fleshly mortal Nature. *Secondly*, I shall prove by Scripture, that *Jesus Christ* was that very God that blessed *Abraham*, and *Abraham* saw by Faith, that this Eternal God that blessed him, would, in the Fulness of Time, transmute that spiritual eternal Body, into a pure natural Body of Flesh, Blood and Bone in the Womb of a Virgin, so that Immortality and Life became pure Mortality and Death, that is, God became Flesh that he might become capable to die ; and *Abraham* by Faith did see *Christ's* Day, that he was very God manifest in a Body of Flesh, and that God should eat and drink with Man, as Man, and in this Sense *Abraham* did see his Day, and rejoiced that God would become a Body of Flesh ; so that *Christ* might well say, *Before Abraham was, I am* ; for I am the very same God that blessed *Abraham* when I was a spiritual Body in eternal Glory in Heaven above the Stars, but I have transmuted that heavenly Body which was eternal, into a pure natural Body of Flesh in the Womb of a Virgin, and am become mortal, and hath made myself capable to suffer the Pains of Death, to lay down my Godhead Life for the Redemption of the Seed of *Adam* ; so that *Christ* when he was upon Earth was the same God that was before *Abraham* was, only he was not in the same Condition as he was in before *Abraham* was ; this is hard to be understood by the Seed of the Serpent, yet Serpents will confess with the Mouth that nothing is too hard for God : If so, why should it be too hard for God to transmute his spiritual Body into a pure natural Body, in all Things like Man, Sin only excepted, and so make himself in a Capacity to die, to be put to to Death by his own Creatures. Why should this be thought too hard for God to do ? But *Penn*, that Serpent-Devil, saith, It was impossible

ble for God to transubstantiate himself from an immortal Deity to a mortal Man, yet the Scriptures are full to prove the same.

Mind Reader, That God did descend from Heaven in that spiritual Body he had when he created Man in his own Image into the Womb of the Virgin, and transmuted that spiritual Body he had from Eternity into a pure natural Body in all Things like unto Man, Sin excepted, which was *Jesus Christ*: This was God, became Flesh, and dwelt among Men: This was that Child *Isaiab*, by the Spirit of Prophecy, called, *The Mighty God, the everlasting Father, the Prince of Peace*. This is he in whom all the Fulness of the Godhead dwelt bodily; this *Christ* was he *Paul* speaketh of, *God manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory*. This is that *Alpha and Omega, the First and the Last, the Beginning and the End*: *This is he that was dead, and is alive, and behold he lives for evermore*. This is he that said when he was upon Earth. *I have Power to lay down my Life, and I have Power to take it again; I lay it down of myself, no Man taketh it from me*. This is he that made his Soul an Offering for Sin. This is he that poured his Soul unto Death, by which he became a Conqueror over Sin, Death and Hell. This is he that hath washed my Soul, and the Souls of all others, that have Faith in his Blood: This is he that did rise again from Death to Life: This is the Lord from Heaven, who is that quickning Spirit: This is he that shall judge the Quick and the Dead: This is he that shall raise the Dead at the Last Day.

And the dead Souls in the Graves shall hear his Voice, and shall come forth of the Graves. some to the Resurrection of eternal Glory, and some to the Resurrection of eternal Damnation, as I am sure *Penn* is one of those that shall receive the Sentence of eternal Damnation in the Resurrection, as hath been given him here by me, because he hath trampled the Blood of *Christ* under Foot, as an unholy, unprofitable and useless Thing; in that he saith the Soul of *Christ* did not die, with other base undervaluing Expressions against God's Person and bodily Form, but hath adored in his Imagination a formless confused Spirit, that hath neither Form nor Shape, to be above the
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Lord of Life, that never was without a Form. This *Jesus Christ* is he that is King of Kings, and Lord of Lords, even the Mighty God of *Jacob*. This is he that was before *Abraham* in a spiritual Body in Form like Man: This is he that transmuted his spiritual Body into a pure natural Body, even the Body of *Christ*, in the Womb of the Virgin, as afore-said.

This is he that said to the *Jews*, Before Abraham *was I am*. These Places of Scripture doth clearly prove, that God did transmute his spiritual Body into a pure natural Body, even the Body of *Christ*, and that *Christ* must needs be God and Man, therefore called God our Saviour. Much more might be said in this Point, but there hath been sufficient Proof of this before in this Treatise and elsewhere, that may satisfy the Soul of any that hath the true Light of Faith in them.

But I know many Scriptures may be alledged against these Scriptures I have named, which would be too tedious to answer or to interpret; for the Scriptures, without an Interpretation and Meaning, doth contradict one the other more than any Writings whatsoever; therefore there is a Necessity that People should believe the Interpreter, else the Scriptures will be of little Benefit to any Man.

There is several Arguments more that *Penn* hath raised out of the Imagination of Reason, the Devil in him, against this Point: But they are so confused and unprofitable, that it would not be worth the while to disprove; for he raiseth several Arguments against *Elias*, representing the Place of God the Father, while God went that Journey in the Flesh, thirty-three Years, was *Elias* in the Throne of the Father; but this hath been so publickly proved by Scripture already many Years since, so that I shall not give any Answer to those Arguments here; but this is to be considered by the Reader, that one while *Penn* will have the Eternal God to be so big, that he cannot be subscribed to any particular Place, and another while he doth ride upon the Sky, and upon the Circle of the Earth, which, if God filled all Places at one Time, and could not be subscribed nor contained in no particular Place, then he could not stir no where, for all Places in Heaven and Earth are full with his Omnipresence; so that it would be impossible

for God to ride upon the Sky, or upon the Circle of the Earth : For such a God that can ride or move from one Place to another, doth not fill Heaven and Earth with his Presence as *Penn* doth assert. Another while *Penn* will have nothing too hard nor impossible for God to do, no, not to make the vast Earth and deep Waters of nothing : Yet another while he saith, it was impossible for God to transmute himself from an immortal Deity to a mortal Man, and that it is as impossible for God to become a Creature, or to dissolve his own infinite, eternal and immortal Nature, into mortal Nature ; so that sometimes there is nothing too hard nor impossible for God to do, and at another Time there is several Things too hard and impossible for God to do as aforesaid ; but I shall desire the Reader to mind the first Point treated upon : That God was in the Form and Likeness of Man's bodily Shape from Eternity, and that will prove this Point more clear ; so I shall leave it to the Readers to consider and conclude this Point, that the Immortal God being in the Form of Man, did descend from Heaven into the Womb of the Virgin, and dissolved or transmuted himself into a pure natural Body in the Womb of the Virgin, which was *Christ Jesus*, as the Scriptures doth testify, and as I have proved at large in the foregoing Discourse.

I perceive *Penn* hath read some old Authors Books that hath judged this Heresy also ; but he that leaneth upon their Judgments that condemned the Truth of God for Heresy, will surely perish to Eternity , for they would have said as much by *Christ* himself had they lived in his Time.

C H A P. XXVIII.

SIXTHLY and Lastly, *That God hath elected some Men to eternal Salvation, and hath predestinated other some to eternal Damnation, without any other Inducement than his own Will and Pleasure.*

Penn saith, this Principle is accursed by Scripture, I prove, his first Proof is *Ezek. xviii. 21.* The Words are these : *The Soul that sinneth, it shall die, the Son shall not bear the Iniquity of*

of the Father, neither shall the Father bear the Iniquity of the Son, the Righteousness of the Righteous shall be upon him. Verse 22. But if the Wicked will turn from all his Sins which he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. Penn's Argument drawn from this Scripture ; saith, he, If Righteousness or Wickedness be the Ground of God's rewarding or punishing Souls of Men, then, saith he, there is no Predestination without Consideration had to their Works ; and saith, therefore such Decrees are denied and disowned. *Secondly, Penn* saith, If Man may turn from his Righteousness and Wickedness ; and saith, But Men may turn from either, and accordingly they will be rewarded ; and also saith, therefore no such predestinated Damnation or Salvation.

Answer. That this Place of Scripture doth no Ways relate to Election and Reprobation concerning eternal Life and eternal Death in the least, but altogether to the contrary, as will appear thus : Mind the Scope of the Words : The Soul that sinneth it shall die ; the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son, but if either the Father or the Son do commit Wickedness, it shall be punished with natural Death before Nature's Course is run ; and if either the Father or the Son doth work Righteousness, he shall have the Reward of his Righteousness he hath wrought, that is, he shall have the Benefit of the Legal Law, and shall not be cut off from the Land of the Living, as long as his natural Life doth last ; likewise, if the Father or the Son hath committed Wickedness in his Life-time, yet if he shall turn from this Wickedness, and keep God's legal Statutes, that is, follow the Law written in his Heart, that is, *Thou shalt do no Murder, thou shalt not steal, thou shalt not commit Adultery, nor bear false Witness*, and the like, and do that which is right between Man and Man ; which Righteousness is but the Righteousness of the Legal Law written in Man's Heart ; as if a Man doth this he shall surely live in it all his Days, and shall not die before Nature's Course be run ; likewise the Son shall not suffer Death for his Father's Sin, nor the Father shall not die for the Son's Sin, but he that sinneth shall die for

his own Sin ; and if the Father be righteous, it shall not save the Son from Death ; and if the Son be righteous, and the Father wicked, the Son's Righteousness shall not deliver the Father from Death before the Course of Nature is run, but he shall be punished with Death for his own Iniquity.

For this is to be minded by the Reader, that God said in the Commandment, *He would visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hated him* : Therefore it was a Proverb among the People of the *Jews*, that if Children that had Fathers that were wicked, the Children of those Fathers were heartless to work Righteousness themselves, seeing the Sins of their Fathers must be visited upon them to the Third and Fourth Generation : They thought it was a vain Thing to serve God themselves, seeing their Father's Sins must be charged upon them, therefore it was God took off the Murmuring of the People, and doth promise that every one that sinneth, let it be the Father or the Son, he shall die for his own Iniquity ; or if either Father or Son doth work Righteousness, it shall be rewarded upon his own Head according to his Righteousness ; and if either Father or Son that hath committed Wickedness, doth return and repent of it, and do that which is Right between Man and Man, he shall be forgiven that Wickedness he committed before, and shall not die for his former Iniquity.

So that this Scripture doth relate only to a legal Righteousness, and to a legal Punishment, and being put to Death by legal Plagues and Punishments for Sin, and hath no Relation not in the least to Election or Reprobation, or to Eternal Salvation or Damnation, for the keeping of that Law or Commandment could not give Life, neither did God intend to visit the Sins of the Fathers upon the Children unto the third and fourth Generation to Eternity. *Penn* might say that were unutterable Cruelty in God indeed, to punish a Child eternally for his Father's Sin, but that Punishment God threatned to visit upon the Children to the third and fourth Generation, it was temporal and not eternal, as Famine, Sword, Pestilence and natural Death, as is exprest abundantly in the *Old Testament* ; so that God's rewarding of Man's legal Righteousness, it was and is with Temporal Blessings of this Life, and his punishing Men
for

for committing Wickedness, and breaking that legal Law written in Man's Heart as aforesaid, he punisheth them with Temporal Punishments, even in this Life, with Death itself : as for Example : Is not there many a Man for Stealing. put to Death for that very Act, before he hath lived out half his Days? And is not many Murderers cut off by the legal Law before his Days be half expired? And is not the Adulterer and Adultress many Times destroyed by that foul Disease the Pox, in the Midst of their Days? And these Sins of the Fathers are many Times visited upon the Children, to the third and fourth Generation, by Shame and Disgrace to the Children among Men, besides diseased Bodies, Poverty and Beggary sticketh close to the Children of wicked Fathers, but the Punishment of eternal Damnation God doth not inflict upon any Man for the Sin of his Father, but for his own Sin only. This is the true Interpretation and Meaning of this Scripture, and that this Place doth no Ways relate to Election and Reprobation to Eternity in the least.

Secondly, *Penn* quotes 1 Tim. ii. 3, 4. The Words are these, *For this is good and acceptable in the Sight of God our Saviour. Verse 4. Who will have all Men to be saved, and to come unto the Knowledge of the Truth.* *Penn's* Argument drawn from these Words ; saith he, If the Apostle writ by the Spirit of God that gives to know the Mind of God ; then it was the Good-will of God, that all Men, not excluding any upon a Predestination, should come to the Knowledge of the Truth and be saved : And consequently, saith he, there is no predestinated Restraint upon Mens Understanding from knowing the Truth, nor Fore-appointed from their enjoying the End of such true Knowledge, even the Salvation of their Souls.

Answer. That this Place of Scripture hath no Relation at all to Election and Reprobation ; for *Paul* doth plead more for God's prerogative Power, in electing and reprobating Men by his own prerogative Will and Pleasure, without any Relation to good or evil Actions, than any Man whatsoever, as I shall prove hereafter : And if *Paul* should deny Election and Reprobation in this Place, as *Penn* doth infer, then he would
grossly

grossly contradict his own Writing, *Rom. ix. 11.* which he so strongly disputeth and argueth for; but I perceive *Penn* is blind and ignorant, and hath not been well read in the Scriptures, his Mind hath been exercised at the University, more upon old Histories, and studying to find out the Thoughts of Mens Souls when their Bodies were opened and dead, but when their Bodies were alive, he never knew what Thoughts, Purposes, nor Intents they had in their Hearts, not by their Words and Actions; but when they were cut up, he thought to find their Thoughts, to find the Inside of Man, but that their Souls were slipt out before they were opened. This is only a Word by the Way to shew that *Penn* is grossly ignorant of the Scripture, that did not read *Paul's* mighty strong Arguments for Election and Reprobation; and quote these Words of *Paul* to overthrow all that *Paul* had written before; because *Paul* saith, *This is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and come unto the Knowledge of the Truth.*

This doth not disprove God's Election; but *Paul* speaketh these Words only to encourage Men to believe in *Jesus Christ*, inasmuch as we Apostles are Ministers of *Christ* to preach Life and Salvation by believing in him, we are willing that all Men that hear us, should come to the Knowledge of the Truth and be saved, for we not knowing who is God's Elect, and who is not, but by their Belief or Unbelief of our Doctrine: And it is our Desire, that all that hear us might believe us, as well as some, and be saved, and in this Sense the Apostle might say it would be acceptable in the Sight of God our Saviour, who will have all Men to be saved, and come unto the Knowledge of the Truth; but when *Paul* saw that some Men did believe his Doctrine, and some Men did not believe, but persecuted his Doctrine, he knew then them to be elected to Salvation that received his Doctrine, and those to be reprobated to Damnation, that did reject, despise and persecute his Doctrine, which made him with himself accursed from *Christ* for his Friends and Kindred in the Flesh; he was so sensible, that his Kindred in the Flesh were of the Reprobate-seed, and pre-ordained of God to be blinded and hardned, to oppose the Truth, that they might

might be damned to Eternity : If *Paul* had not known this, he would never have wished himself accursed from *Christ* for their Sakes, but that he knew himself elected and chosen of God, and that God could not alter his Decree, and curse him now he had chosen him and blest him : Also he knew God had reprobated his Brethren and Kinsfolk in the Flesh, that they should not believe the Truth declared by him, but should perish in Unbelief to Eternity. Therefore it is said in Scripture, that as many as were ordained to eternal Life believed ; this *Paul* was sensible of, and could not alter his Decree in Reprobation, no more then he could in Election. This is the true Interpretation and Meaning of *Paul's* Words in this Place.

C H A P. XXIX.

THIRDLY, *Penn* quotes 2 *Pet.* iii. 9. *The Lord is not slack concerning his Promise, as some Men count Slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to Repentance.* *Penn's* Argument drawn from these Words ; saith he, The Long-suffering of God, either related to the Elect or Reprobate, or neither, and saith, not to the Elect, because there is no need of fearing their perishing ; and saith not to the Reprobate, for there is no Possibility of their Repentance ; and saith, therefore to neither : and saith, consequently, either the Place is spurious or deceitful, or else those kind of Elections and Reprobations are meer Phantasms ; and saith, Let these few Instances serve, of those hundred that might be mentioned most expressly to confirm the same.

This is the whole Strength *Penn* hath, and Scripture he hath brought, to prove that this Principle of Election and Reprobation is accursed by Scripture. Also *Penn* hath given eight Reasons against God's Prerogative Power in Election and Reprobation, but they are the very absolute Reasonings of a Reprobate, and he hath discovered himself plainly to be one of the Seed of the Serpent, a Reprobate that will be damned to Eternity, in that he hath opposed, denied, and blasphemed in a
high

high Nature the Prerogative Power and Will of God, in charging the Creator with being unrighteous, unjust, and more cruel than Men or Devils, for electing some Men to Salvation, and reprobating some Men to Damnation for his own Glory. *First*, Saith he, it renders God most unwise. *Secondly*, he saith, it greatly disparageth his Justice. *Thirdly*, He saith, it quite destroys his Mercy, and renders him the most cruel of all Beings. *Fourthly*, He saith, but above all Things it strikes at the very Root of God's Rectitude and Faithfulness, and makes him worse than the worst of Men or Devils. *Fifthly*, He saith, this Principle would defile his eternal inherent Holiness, by making him as well the Father of Sin as of Destruction. *Sixthly*, He saith, but this would stain the Glory of the Almighty, unless it be compleated in the eternal Destruction of far the greatest Part of Mankind. *Seventhly*, He saith, this destroys all God's Works in Referenceto God's unalterable Decree, because Man cannot, by his good Works, nor his evil Works alter God's Decree, saith he, therefore will I give myself unto the Liberty of the Flesh, and enjoy the Pleasures of this Life whilst I can have them. *Eighthly*, He saith, it destroys all Government, since who cares how desperate he is, or what Injury he does, who conceiting to himself his Post is pitched, his Estate set, and that unchangeably, but breaking all Laws, takes his Revenge on what will bring him to condign Punishment for his Exorbitancies.

Answer. That these Reasonings proceeded out of the Imaginations of your own Heart, which is the Devil, that replies against God's prerogative Power. Do you know that a Prerogative Power is above all Law; and there is no disputing against that Power except you be able to wage War with him; there is no Way to deal with a Prerogative Power which is above all Law, but by submitting unto it, for what a prerogative Power doth, it is for his own Will and Pleasure to set forth his Glory; and there can be no Glory to that Power if all were happy, and none miserable; therefore if God should not pre-ordain some Men to be saved to set forth the Glory of his Mercy, and pre-ordain some Men to be damned, to set forth the Glory of his Justice, what Ground should any Man have to praise
God

God for his Mercy towards him, seeing all Men may obtain the same if he will, then if I have obtained it by my Righteousness, I received no Mercy from God, it was a Reward due for my Righteousness ; but seeing the Case is so, that all Men by Nature are the Children of Wrath ; that is, all Men are concluded under Sin and Death, as well as the Seed of *Adam*, the Elect Seed, as well as the Seed of the Serpent, the Reprobate Seed ; so that these two Seeds have replenished the Earth with Millions of Men and Women, more than can be numbered ; now these two Seeds being sown in the Field of this World, and they are both fallen from that excellent Estate that God created them in, *viz.* the Serpent's Seed is fallen from that Angelical Estate wherein he was created, and the Seed of *Adam* is fallen from that Paradisical and Innocent State he was created in ; so that God hath sowed the Field of *Adam* fallen, as Wheat in the Field of this World ; and he hath sowed the Seed of the Serpent fallen from his State, as Tares in the Field of this World, and they both grow together.

Now, it would make a Man admire, and think it impossible for God to separate these two Seeds again, even the Tares from the Wheat ; that is, the Seed of *Adam* from the Seed of the Serpent again, and that the Seed of *Adam*, the Wheat, the Elect of God, shall be gathered into God's Barn in the Kingdom of Glory ; and the Tares, the Seed of the Serpent, the Reprobates, shall be burnt with unquenchable Fire here upon this Earth in the Resurrection, when Time shall be no more ; but faith, doth comprehend how God can do this, therefore it is said by *Paul*, *that all that died in Adam shall be made alive in Christ* ; but those that died in the Serpent-Angel shall never be made alive in *Christ* : Why ? Because all that died in *Adam* are the Elect of God, and shall be saved in the Resurrection, and all that died in the Serpent are reprobated, and shall be damned in the Resurrection ; and this God will do for his own Glory, neither could his Glory be so exceeding splendent if he did not do thus.

Again, how is it possible that any Man should know himself a Reprobate, and that God hath pre-ordained him unto eternal Damnation for to set forth his Glory ? Or how shall any Reprobate know his Post is pitched, his State set in God's

Decree, whereby to encourage him to be avenged of that Decree, and act Wickedness the more. This is impossible, for any Reprobate to know himself to be a Reprobate, and that God hath appointed him to be damned, except he do such Things as *Cain* and *Judas* did, and then he would avenge himself, nor do no wicked Action to any but to himself, as *Judas* did ; for it is the Nature of Reason in Man, that if he did certainly know that he should be damned, let him do well or ill, then would he be more righteous than before ; for the Cause why Men do such Wickednesses and Exorbitances, it is because they do not know that they are reprobated, and shall be damned to Eternity ; if they did, they would avoid the doing those Things seven Times more than they do.

For the not knowing a Man is pre-ordained to be damned, is one main Cause that makes him act such Wickedness as he doth, because he not knowing he shall be damned, he hopes for Mercy, notwithstanding his wicked Actions, which, if he knew he were a Reprobate, he would act better Things than he doth now he doth not know it ; as for Example, if you, *Penn* the Quaker, had known yourself to be a Reprobate as well as I do, you would never have blasphemed against the living God in the Form of a Man as you have done, now you do not know yourself to be a Reprobate, and pre-ordained to be damned.

For this I say, a Man may by Faith know his own Salvation and Election, and the Salvation of others, therefore it is that *Peter* saith, *Make your Calling and Election sure, for if you do these Things you shall never fall* ; so that a Man may be sure he is elected, and shall be saved ; but Man, by sober Reason, can never know that he is reprobated, and shall certainly be damned, though he may fear he shall, yet he hopes he shall not. Again, a Man being sure of his own Salvation and Election, he knoweth perfectly that another Man is a Reprobate : As for Example, I do perfectly know, that you *William Penn*, *George Whitehead*, *George Fox*, and several others of you Quakers, that they are Reprobates, and pre-ordained to be damned to Eternity, to set forth God's Glory as Vessels of Wrath ; this I do perfectly know, but you know it not, and which Way will you deliver yourselves from God's decreeing

decreeing you in the Seed to be to damned to Eternity ; for God's Glory, and my knowing it will be so unto you in the Resurrection ; for as I know myself to be of the Seed of *Adam*, the Seed of Faith, and shall be saved ; so I do perfectly know that you are the Seed of the Serpent, the Seed of Reason, and must be damned, and you no Ways can avoid what I have said.

In the next Place, that the Reader may be thoroughly convinced of God's prerogative Power, and submit unto it, as I have done, in his electing and reprobating Men and Women, some to be saved, and some to be damned, the Scripture is as full for this very Thing, as for any one Point whatsoever, as may be seen by these Scriptures following.

C H A P. XXX.

Isaiah xlii. 1. Behold my Servant, whom I uphold ; mine Elect, in whom my Soul delighteth. So Mat. xxiv. 21. But for the Elect's Sake those Days shall be shortened ; Ver. 24. insomuch, that if it were possible, they shall deceive the very Elect. So Mark xiii. 20. And except that the Lord had shortened those Days, no Flesh should be saved, but for the Elect's Sake, whom he hath chosen, he hath shortened the Days. So Luke xviii. 7. And God shall not avenge his own Elect, which cry Day and Night unto him, though he bear long with them. So Rom. ix. 11. For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth. Verse 12. It was said unto her, the elder shall serve the younger. Verse 13. As it written, Jacob have I loved, and Esau have I hated. Verse 14. What shall we say then, is there Unrighteousness with God, God forbid. Verse 15. For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion. Verse 16. So it is not of him that willeth, nor of him that runneth, but of God, that sheweth Mercy. Verse 17. For the Scripture saith unto Pharaoh, even for this same Purpose have I raised thee up, that I might shew my Power in thee, that my Name might be declared throughout all the Earth.

Verse 18. *Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth.* Verse 19. *Thou wilt say then unto me, why doth he yet find Fault, for who hath resisted his Will.* Verse 20. *Nay, but, O Man, who art thou that repliest against God ! Shall the Thing formed say to him that formed, it, Why hast thou made me thus ?* Verse 21. *Hath not the Potter Power over the Clay of the same Lump, to make one Vessel unto Honour, and another unto Dishonour.* Verse 22. *What if God, willing to shew his Wrath, and to make his Power known, endured with much Long-suffering the Vessels of Wrath, fitted to Destruction.* Verse 23. *And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* So Rom. xi. 5. *Even so then, at this present Time, also there is a Remnant, according to the Election of Grace.* And Verse 7. *But the Election hath obtained it, and the rest were blinded.* So Col. iii. 13. *Put on therefore, as the Elect of God, holy and beloved Bowels of Mercy.* So Tit. i. 1. *Paul, a Servant of God, and an Apostle of Jesus Christ, according to the Faith of God's Elect.*

Here the Reader may see that God hath elected some Men to be saved, and rejected some Men to be damned : Here it is plainly clear, that the Prophets, Apostles, and *Christ* himself, did know that some Men were elected to Salvation, and some Men were predestinated for Damnation, on purpose to set forth the Glory of God, without any Relation to Righteousness or Un-righteousness; but meerly to shew forth the prerogative Power of the Creator : For what Glory could be given to God for his Mercy and Salvation, if the Creature that is saved did not know that his Fellow-Creature had no Mercy shewed to him, neither doth God shew Mercy to his Elect, because his Sins are less than the Sins of the Reprobate, for many of the Elect hath committed greater Sins than the Reprobate hath ; yet, because they are the Seed of *Adam*, and so elected, God doth shew Mercy unto them ; and tho' many of the Serpent's Seed, that hath been righteous all their Days between Man and Man, and hath committed far smaller Sins in Man's Account ; as for Example, the Sin against the Holy Ghost is counted by righteous Men but a small Sin, only for speaking a Word against the Holy Spirit, calling it the Spirit of the Devil ; God doth judge this Sin unpardonable, which legal righteous Men count but a small Sin, which God counteth the greatest Sin of all ;
and

and God hath pardoned great scarlet Sins, that hath been as red as Scarlet upon the Soul of Man, and this Sin, that is look-upon by legal righteous Men as no Sin, but thinks they do God good Service Sin blaspheming against the Holy Ghost, in calling the Spirit of Truth a Devil ; which you *Penn* and many of you Quakers have done ; this God doth count the greatest Sin of all, and hath said that it shall never be forgiven, neither in this Life, nor in the Life to come, but all Manner of Sins else shall be forgiven unto Men.

So that God will retain his prerogative Power in Election and Reprobation for his own Glory, for he hath made all Things for his own Glory, and the Wicked for the Day of Wrath. Now if God hath made you *Penn* and others for the Day of Wrath, as I know he hath, how will you help yourself ? And though you reply and say, Why doth he yet find Fault ? Who hath resisted his Will ? God doth own that you have not resisted his Will, for he made you on purpose a Vessel of Wrath, to set forth his prerogative Power in your Condemnation, and he hath made me a Vessel of Mercy, to set forth his prerogative Power in my eternal Salvation. This I perfectly know ; and though you reason against your Creator, and do count him more cruel than the worst of Men or Devils, God doth own this also, and doth exercise his prerogative Power upon his Creature, as the Potter doth upon the Clay ; he maketh one Vessel to Honour and another to Dishonour ; and how shall the Clay prevent the Potter from doing what he will ? Neither can any Man prevent himself from being a Vessel of Wrath, nor from being a Vessel of Mercy no more than the Clay could ; but he that made both these Vessels knoweth how to dispose of them for his own Glory ; and the Vessel of Wrath is as necessary for God's Use as the Vessel of Mercy ; for in that he hath made a Vessel of Wrath fitted for Destruction, it is that he might make known the Riches of his Glory on the Vessels of Mercy, which he had prepared unto Glory. Also this is to be observed, that the Clay doth not know whether the Potter will make it a Vessel to Honour or to Dishonour, neither doth Men that are born into this World, that God the Potter of Heaven hath made them Vessels of Wrath, or Vessels of Mercy, until it is revealed unto them
by

by that Seed of Faith that is risen in them ; and when a Man knoweth his own Salvation, and that he is an elect Vessel, he may easily discern another to be a Reprobate Vessel of Wrath, appointed to be damned, tho' he doth not know it himself.

Again, it may be objected that the Clay that the Potter maketh Vessels of, one to Honour and another to Dishonour, it is a senseless Lump, and feeleth no more Pain on the Fire, than the honourable Vessel at the King's Table is sensible of Honour. *Answer.* That God, the Potter of Heaven, hath a prerogative Power over a living Vessel, as a living Man hath over dead Clay ; because he is the Father and Giver of all Life to Man and Beasts, and all other Creatures that hath Life ; for as dead Clay doth set forth the Wisdom and Workmanship of living Man, in making Vessels of dead Clay for his own Use, Honour and Glory ; so is it with God, he maketh Vessels of Wrath to live in Torment to Eternity ; and he maketh Vessels of Mercy to live in Joy and Pleasure for evermore, to set forth the Glory of his Mercy ; so that both these Vessels must live eternally, else God's Glory would be eclipsed and veiled, and not seen in the Splendour of it ; and the Cause why this must be so, is because God hath a prerogative Power over all Life, as the Potter hath over dead Clay : This Point *Paul* doth prove with undeniable Arguings, so that this Point of Election and Reprobation is proved by Scripture ; and it was the Faith of the Prophets, and the Faith of the Apostles, and it is *Reeve* and *Muggleton's* Faith, yet *Penn* saith, it is highly inconsistent with Reason ; but I am sure it doth consist with Faith, and with the Scriptures, as hath been abundantly proved before.

Yet *Penn* saith, This Principle is accursed by Scripture he will prove ; and saith, that Antiquity both knew and abhorred this Opinion ; and quotes *Josephus*, and several other old Authors, which know not their own Election no more than *Penn* doth, that caused them and him to abhor the Truth of God, and the Apostle's Faith, and the prerogative Power of God, to limit his Will and Power to their dark Imaginations. I know the Cause why they abhorred this Principle of Election and Reprobation, because they did not know themselves elected, nor their own Salvation neither ; neither did they make their own Calling and Election sure, if they had, they would never have
abhorred

abhorred their own Election, that God had made them Vessels of Mercy; for Reason in Man is subject to abhor that another should be made in a better Condition than himself, or that God should shew more Mercy to another than to him; this is abhorred by Men that knows not their own Election and Salvation; but I know they lived in a dark Time of the World, and in Ignorance of the true God, and of his Power; so I shall leave them to him to judge them, as they judged his Truths to be Heresies. Thus I have given Answer to those six Points, or Secrets of God, which *Penn* calls Heresies, which may satisfy the Reader that can understand the Answer afore-said: And they may see that I have proved by Scripture those six Points and Secrets of God to be of absolute Necessity for every Man and Woman to understand and believe, against *Penn* the Quaker's Assertions and Arguments.

In *Page 36*. *Penn* saith, that there was one *Buddas*, that writ several Books, and his End was to break his Neck; and *Penn* saith, It is to be feared that a worse will befall miserable *Mugleton*, even Torment of Spirit, as *Reeve* is said to have left the World in. And in *Page 37*. *Penn* desireth the Reader to delay not to pass the just Sentence of Impostor and Counterfeit upon them and their Commission.

C H A P. XXXI.

Answer. **T**HAT *John Reeve* did not leave the World in Torment of Spirit, as hath been said unto you and unto others; but he left the World in as much Peace of Mind and Confidence in the Commission of God that spake unto him, as could be exprest by Man, as some can witness at this Day that are alive. But some that saw his Departure, that closed up his Eyes, and heard his last Words, are dead since; but I look upon it but a vain Thing for us to vindicate ourselves from Slanders, Lies, and evil Reports, for there is no stopping the Mouths of Serpents. Likewise, you say it is to be feared, that miserable *Mnggleton* will have a worse Death then breaking
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ing his Neck. I know it would be the Joy of the Quakers Hearts if such a Thing should befall me: But God hath preserved me from all Casualties from my Birth to this Day: I never had no broken Bone, Sprain, Burstenness, Diseases of Body, nor no Defect in Nature to this Day: And I do not question but the good Providence of God will preserve me from all Accidents of Nature to my Life's End: But from Persecution and Abuses from wicked Men I cannot promise myself to be secure, for mine Enemies are more than I can number for Multitude; but the Law doth preserve me from them, therefore I do yet live in the Land of the Living, and am made able to withstand the Malice and Hatred of all mine Enemies: Besides, what would it advantage you Quakers and others, that are under my Sentence, if such Misfortune should happen unto me; it might be some Comfort to others that cometh after you, but it will advantage you nothing at all: For what I have said concerning you, and several others of your mighty Men, it shall stand like a Rock, that cannot be moved, and like the Laws of the *Medes* and *Persians*, that cannot be altered; deliver yourselves if you can: And as for your desiring to pass the just Sentence of Impostor and Counterfeit upon us and our Commission, to this I say, it is not proper to call a Man Impostor, except a Man had made a Profession of Truth before, which *Reeve* nor *Muggleton* never did, because we never did know the Truth until about twenty Years ago, except you do count the Puritan Religion was the Truth indeed. I was a zealous Puritan before, and I did fall from that Profession to an honest just Life between Man and Man; and if that was an Impostor, then thousands and many of you Quakers yourselves are Impostors: For I have known many of you did fall from being Puritans to be Ranters, and from Ranters to Quakers; so that you Quakers are double Impostors by this Rule: But this I say, you Quakers cannot properly be Impostors, because you never were in Truth, nor are not in Truth now. But if I should fall from this Faith I have declared above twenty Years, then should I be an Impostor indeed: Likewise, whoever hath believed our Doctrine of Truth, which we have declared, and hath made a Profession to own it, and to love and justify it, and shall afterwards fall from it, and question the Truth of it, and rebel

rebel against it, such are Impostors indeed; for no Man can properly be said to be an Impostor, but he that falleth from a true Prophet, true Apostle, or true Minister of *Christ*; but there is never a Man in the World at this Day that can become Impostors, but such as have made a Profession of *Reeve* and *Muggleton's* Commission, and fall from it, as aforesaid; such indeed are Impostors, and none else; so that the Reader may see the gross Ignorance of learned *Penn* the Quaker, that doth not know who is an Impostor and who is not.

Again, I understand that *Penn* hath been brought up to Learning at the University on Earth; to read old Histories, and old Authors Judgments concerning Heresies; and to find out the Thoughts, Purposes and Intents of Mens Hearts, when they are opened by the Doctors: But that the Soul was slipt out before, as *Penn* doth imagine; so that no Thoughts, Purposes nor Intents of the Man's Heart could be found when the Body was Anatomized; so that *Penn* concludes that the Soul cannot die but is Immortal, else the Thoughts, Purposes, and Intents of a Man's Heart might be found when his Body is cut up; this is *Penn* the Quaker's Faith, and he is not ashamed of it: But who would have thought that learned *Penn* should have discovered such Ignorance and Blindness of Mind, for he hath exprest great Ignorance in quoting so many Popish Authors Opinions and Judgments upon Heresy, which knew not the Truth themselves: But do you Quakers indeed believe that *Augustine*, *Eusebius*, *Socrates* the Philosopher, and many others you have named, were endued with an infallible Spirit, or had any Commission from God to be Judge what was Heresy and what was Truth in their Time? If so, Why then do you Quakers revolt from those old Authors Practice and Opinion as to your Doctrine?

For they never did own the Light in Man to be the very God, as you Quakers do; and do you think that *Augustine* and the rest would not have condemned the Quaker's Principle for Heresy if it had been in their Time? They would have judged it to be the greatest Heresy of all others: For a Man to believe there is no other God but the Light within Man, and that neither the Father nor the Son hath never a Body of their own, *Augustine* and all those old Authors would have

judged this to be Antichristian Heresy indeed. I thought you would have been ashamed to bring old Authors that lived in the dark Time of the World to prove your Doctrine. Did I ever bring any Author to prove what I say against you, but the Scriptures and my own Revelation for what I have declared : But *Penn* hath shewed his gross Ignorance, to bring old Authors to prove what he saith ; for *Fox* the Quaker hath said, that they could have known the Mind of *Christ*, and that they were in *Christ* before the World was, if no Letter of Scripture had been written ; so that *Penn's* Knowledge is far below *Fox* his Father, notwithstanding his great Learning ; therefore I perceive *Penn* is very ignorant, and hath had no Experience nor Revelation of the Light of *Christ* within him, but what he hath read out of those old Authors Books, which doth cause him to talk and write after this rate ; and, for my Part, I never saw any of those Books he speaks of, neither did I ever read any of those Points they condemn for Heresy.

We never read no Books but the Bible, and the Revelation of the Seed of Faith arising in me hath led me by the Hand to know the Meaning of the Scriptures, and hath given me such Appearance, that no Question could be asked in spiritual Things, but they have been easy to me ; therefore I shall say this unto you *Penn*, who hath been brought up at the University on Earth several Years, and there you have read several Books, as you have express'd, whereby you do judge these Things to be Heresy, because those Books did judge them Heresy : And are you sure those Men you approve of would not have judged *Christ* himself when on Earth, to have been a Blasphemer and Deceiver, as those did that heard him speak ? And would not those old Authors have persecuted the Apostles, as those did in their Time for Liars and Deceivers, had they lived in the Apostles Time ? Yea, I am sure they would : For this is a certain Rule, that he that will persecute a Man for Error in Religion, will as soon persecute the Truth as Error, and call the Truth Heresy ; for Truth doth cause Men to be more mad to persecute it as Heresy : Why, because the Reason of Man cannot grapple with it, nor comprehend it, which causeth him to be angry and persecute it as Heresy : Neither did God ever give Non-commissionated Men Power to judge
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of Heresy in spiritual Things; yet *Penn* hath no other Proof for those six Heads to be old Heresies, but the Antiquity of old Authors Books, which *Penn* hath read at the Univerfity, as may be read in his Book.

C H A P. XXXII.

BUT whatsoever I have learned in spiritual Things, and as to these six Heads, it is from the Univerfity of Heaven, for I have been at School in the Univerfity of Heaven almost 22 Years: ‘ And I saw three Books in Heaven, and ‘ they were given me all three to read in; and the first Book ‘ I read in it was the Book of the Law of Sin and Death, which ‘ is the Letter of the Law of Moses, which is a killing Letter; ‘ which saith, Thou shalt not do no Murder, Thou shalt not ‘ commit Adultry, Thou shalt not Steal, and the rest; so that ‘ this Book of the Law was a Book of Death to those that ‘ committed these Things: And as I read a little further I found ‘ this Law, of Sin and Death written in my own Heart, and in ‘ the Heart of every Man; and I saw that all Men in the ‘ World were under this Law of Sin and Death, and that God ‘ had concluded all Men by Nature under this Law; and in ‘ as much as no Man could keep this Law written in his ‘ Heart perfectly, but break it either in Thought, Word or ‘ Deed, therefore it is that every Man lieth under the Judgment ‘ of this Law written in his Heart; therefore this Book of the ‘ Law that was given for Life, that whoever did do it should ‘ live in it, yet by Reason no Man could keep it perfectly, it ‘ became the Book of Death in all Men, which when I had read ‘ I was exceedingly troubled and perplexed in my Mind what ‘ I should do to be saved: Then I turned myself to read in ‘ another Book that was opened to me, even the Book of ‘ Conscience, and I read in this Book to see if I had been guilty ‘ of any of those Things in the Book of the Law in Act: ‘ And I read in the Book of my Conscience, that I was not ‘ guilty of any actual Breach of this Law written in my Heart, ‘ which was some ease to my Mind, that if I were to suffer

' eternal Death by this Law, yet my Torments would be the
 ' less, because I had committed no actual Sin ; yet seeing that
 ' both Righteous and Unrighteous were concluded under Sin,
 ' and are by Nature Children of Wrath by the Law of Sin
 ' and Death; and that when God did raise the Dead at the
 ' Last Day, both small Sinners and great Sinners, and that
 ' they should be judged by these two Books, viz. The Book
 ' of the Law written in Man's Heart, and the Book of Con-
 ' science, when they are opened at the Last Day : ' As in
Rev. xx. 12. And I saw the Dead, small and great stand before
God; and the Books were opened; and another Book was opened,
which is the Book of Life; and the Dead were judged out of
those Things which were written in the Book, according to their
Works: ' Then was I exceedingly troubled what to do: And I
 ' read in the Book of Conscience again, saying, Hold fast thy
 ' Integrity and do not let it go, but as thou hast been Right-
 ' teous, keep thyself Righteous still: And a little while after
 ' this, there was given unto me the Book of Life to read in,
 ' and it was opened unto me by the Revelation of the Seed
 ' of God, the Seed of Faith in me, and I saw my Name writ-
 ' ten in the Book of Life, and that the second Death should not
 ' have Power over me, and that I should be judged out of the
 ' Book of Life in the Resurrection, to wear a Crown of Life
 ' and Glory to Eternity; and I have read in the Book of Life
 ' above twenty Years, and in the Book of Life I saw all those
 ' wonderful Mysteries and Revelations the Prophets and Apo-
 ' stles had concerning God being manifest in the Flesh, and
 ' the Devil being manifest in the Flesh, of Hell, of Heaven,
 ' of Angels, and their Natures, and of the Rise of the two
 ' Seeds, and of the Fall.'

These Things, and many more, have I read out of these three
 Books in Heaven, viz. The Book of the Law, the Book of
 Conscience, and the Book of Life; in these three Books in
 Heaven is contained the Original and Council of God in all
 Things which he hath created, both in Heaven above, and in the
 Earth beneath, and of his secret Decrees, which in a Measure
 he did reveal unto the Prophets and Apostles of old, and in
 a Measure *Reeve and Muggleton* hath learned out of those three
 Books

Books aforefaid, the fame Knowledge as thofe that went before us : And when the Book of the Law was opened, I faw feveral of the Quakers People, and more efpecially their Minifters, were judged out of thofe Things which were written in the Book of the Law, and the Book of Confcience, and they were judged out of thefe two Books to fuffer eternal Death : Why, becaufe they made the Light of the Law written in their Hearts to be very God, and in as much as their Confciences condemns them for Rebellion againft this God, the Law written in their Hearts, they are judged out of thofe two Books, that is, they are judged and condemned by their God the Light of the Law within them, and the Confcience condemns them for Rebellion againft the Light of the Law within them which is their God. Again, the Miniftry of the Quakers are led and guided by the Spirit of Antichrift, that is, the Spirit of Reason the Devil transformed like unto an Angel of Light in thefe laft Times, that hath cloathed themfelves with an out-fide Righteoufnefs, feemingly more pure than any Saint, both in their Words and Apparel, no Word muft be placed out of joint ; and as for Apparel it muft be plain, no Ribbon, Lace, nor gold Button muft be wore by them ; and above all, befure you keep your Hat on before a Magiftrate, nay, put not your Hat off before the King himfelf, and let not the Women make any Obeifance to the King himfelf, left it be counted worshipping the King : This is fome of the Quakers out-fide Righteoufnefs, which feemeth to out-strip the Righteoufnefs of the Prophets, Apoftles and Saints in their Time : But as to the Righteoufnefs of Faith, which is the Righteoufnefs of God, the Quakers People are the worft of all, for they deny that God was manifef in the Flefh of *Chrift*, they deny that *Chrift* is God and Man ; they deny the Blood of *Chrift* to be of any Value to redeem them that believe in it from eternal Death ; they deny and fay the Soul of *Chrift* did not die ; they deny that the fame Body of *Chrift*, of Flefh and Bone, that was laid in the Grave, that did rife again, they deny that the fame Body of Flefh and Bone, that fuffered Death, that rife again and afcended up to Heaven, to be now a glorified Body in Heaven in the Form of Man, as when he was upon Earth ; they deny the Refurrection of a Body when *Chrift* fhall raife the Dead at the Laft Day : And

if this be not the Antichristian Spirit in this last Age, then there never was no Spirit of Antichrist in the World at all, as is spoken of in Scripture ; but I have had perfect Knowledge that the Quakers Ministry is the absolute Ministry of Antichrist in these last Times, and that they shall be judged out of those Things which were written in the Book of the Law which they call God, and the Book of Conscience which hath rebelled against this Law ; for I have known several Quakers that hath committed Actions of Lust when they were upon the Rant, even against Conscience, for which several of them hath received Judgment in this Life, even the foul Disease, Poverty and Beggery, besides their Damnation hereafter.

C H A P. XXXIII.

AND when the Book of Life was opened, I saw many old Authors that did Prophecy that the true God was in the Form and Likeness of Man, when he created Man in his own Image ; and that he would descend from Heaven to Earth in the Womb of a Virgin, and became very Man and very God, and be found in the Shape of Man, and be like unto Man in all Things, Sin excepted : And that he should suffer Death, and rise again by his own Power, and ascend up to the same Glory which he had before the World was : These and many more glorious Things did I see when the Book of Life was opened ; and I saw in the Book of Life the Authors of this Faith, that God was a spiritual Body in Form like a Man from Eternity ; and I saw in the Book of Life *Enoch* that Walked with God, and *Noah* who was Righteous in his Generation, and Righteous *Lot* who received the two Angels, and *Abraham* the Father of the Faithful ; *Isaac*, *Jacob*, *Moses*, the Prophets and Apostles : These were the Fathers of old that prophesied and declared the same Things that *Reeve* and *Muggleton* hath ; so that these Truths and Secrets of God that *Penn* and his old Authors calls Heresies, were declared and prophesied of by those holy Men of God aforesaid, whose Names I saw written in the Book of Life : And I saw when the

the Book of Life was opened unto me, that *Reeve* and *Muggleton* were the two last Prophets and Witnesſes of the Spirit, to finiſh the Declaration of that great Myſtery of God, as was propheſied of by his Servants the Prophets, God manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed in the World, received up into Glory. Thus I have given the Reader ſome Account of the old Authors of thoſe ſix Principles of Truth as are ſubſtantially proved by Scripture before, as *Reeve* and *Muggleton* hath declared, in Oppoſition to thoſe old Authors *Penn* hath brought out of thoſe Books he hath read at the Univerſity to prove them old Hereſies. Thus I have given Answer to thoſe ſix Points that are of greateſt Concernment for Men to know, without which there can be no perfect Peace to the Mind of Man in this Life, nor Affurance of Peace in the Life to come.

The laſt Thing for me to ſpeak ſomething to that is of Concernment in *Penn's* Book, by way of Reply, is the Diſpute between us in *Page* 38 ; I confeſs I did ſpeak two unfavoury Words in the Diſcourſe, being provoked, which I will not deny, as may be ſeen in the following Diſcourſe ; and if thoſe two Words had not been uttered by me *Penn's* Book had not been worth two Farthings but for waſte Paper ; but them two unfavoury Expreſſions put a great Luſtre to his Book, and doth yield Comfort to many Serpent-Devils. But to the Matter in Hand : I do acknowledge that many of thoſe Paſſages between him and me in the Diſpute, were as true as they are related by him ; but ſome of them are falſe as they are ſet down ; indeed as *Penn* ſaith, he did ſtay too long before he writ them down, ſo that his Memory failed him, that he hath writ ſome of thoſe Paſſages that paſſed between him and me falſe, and ſome true ; but it would be too tedious for me to repeat what's falſe and what true, either will ſignify but little to the Reader ; to let them paſs as they are, I am willing that mine Enemies ſhould ſuck what Sweetneſs they can out of them, or what Poiſon, for I am very well ſatisfied in what I ſaid to him ; and as for thoſe two Paſſages that ſeems to be unfavoury, I ſhall give the Reaſon by and by. *Page* 41,
Penn

Penn calls me a Liar, for saying *William Smith* the Quaker was dead, it seems he was not dead as was reported ; but if *Penn* had staid his Book a Month longer he had been found a Liar for saying he is yet alive, for now he is really dead, and passed through the first Death into the second Death : But let *Penn* call to Mind what false, lying and wicked Reports hath been raised of me by Quakers and others, how many Times I have been dead, and in Prison, to the Joy of their Hearts, and that *Reeve* left the World in torment of Spirit. These wicked Lies and Slanders have been reported of us, but more especially of me, yet knowing my own Innocency I never charged any for reporting these Lies of me.

The second Thing in this Discourse was this, that I said *William Penn* the Quaker, thou art a Cheat and a Deceiver ; neither did I speak this without some Ground, for it was told to me in what Particulars, both at *Cambridge* and in *Ireland*, by Persons that knew *Penn's* Beginning, and what his Life was better then he did himself : The Reader may perceive that this was before he had a Rule of any Estate, but what his Father allowed him ; but those Persons are since dead, therefore they shall be nameless, and the Things they reported of him shall be nameless also before he peeped after the Quakers ; but if they did slander him and report Lies of him, they were to blame ; and if his Conscience be clear, and not guilty of those Things, then let the Blame rest upon the Head of those that reported Lies, and his Innocency will bring Peace in himself, so far as it extends : But upon these Words, *Penn* and his Friend *George Whitehead* said, Though it was not their Principle to use the Law, yet perhaps, said they, his Friends may make Use of the Law to make me prove what I said : And upon their Threatning what his Friends might do, I did so scorn what his Friends could do in that Matter, that I said I cared not a Fart for them, nor what they could do : And Threatning what they could do by the Law if they would Use it ; whereupon I did say I did not Value nor care a Turd for him nor his Friends, nor what they could do by the Law in that Matter, neither did I care what they could do in the Law no more then the abovesaid : But let the Reader mind the
Pride

Pride of these Quakers Hearts, that because *Penn's* Father was a Man of Estate, and in some Power in the Nation-Affairs, therefore he boasted of his Friends, what they might do by Law; I never heard any poor Quaker boast of their Friend: And if *Penn's* Father had not been born before his Son, he would never have boasted of his Friends; but if he had been born before his Father, as I was born before my Father, he would never have boasted of his Friends, but might have been cloathed in an old thread-bare black Suit, like a sequestred begging Priest, as I did look like: My Meaning is, I do count all those Fathers that gets Estates, and leaves it to the Son that never knew the getting of it, but the spending of it, such Men's Fathers were born before them, as *Penn's* Father was; but such Fathers that are poor and can give the Son nothing, and yet the Son by his Labour and Industry getteth a Livelihood for himself, and doth rather help his Father than hinder him, such a Son may be said to be born before his Father, as I was that never received Sixpence Portion of my Father; and if *Penn* had been born before his Father as I was, I believe his Suit had been more thread-bare than mine; for it is known by many that *Penn's* Father's Beginning was low and mean, his descent far lower then mine that hath left me nothing; yet by the Fortune of War, and his facing about to the Right and Left, and something else besides, he hath left his Son a considerable Estate; and I do wish his Son to make much of that unrighteous Mammon his Father hath left him, and say, *Soul, take thine Ease, for thou hast Goods laid up for many Years*; for I am sure it is all he shall have both in this Life and in the Life to come: And further, *Penn* shall know to his eternal Pain and Shame, that my God whose Dimension is no bigger nor higher than a middle-statured Man, as I said to him; and that I do justify that Saying of mine still, that I would not give a Pin for that God which would save us both, now I have given Sentence of Damnation upon you; neither would I give a Rush for that God that cannot die; for our Faith is in that God that made Man in his own Image, whose Dimension is no bigger than a middle-statured Man, even the Bigness of *Christ Jesus*; who became a little Child, and when he was a Man he poured out his Soul unto Death, and

was absolutely dead for a Space of Time, as the Scriptures doth testify.

Thus I have said something in Answer to every particular Passage in *Penn's* Book that is of Concernment, and to the Disputes between them and me ; and as for the latter Part of his Book, it contains nothing but a Repetition of our Words, and the drawing Objections out of his own dark Imagination against them : If he would or durst set himself to read the Scriptures, and observe Contradictions in them, as he hath in our Books, he might bring ten Contradictions in Scriptures, for one he hath pickt out of our Writings ; but I shall leave it to the Reader that hath read those Books, and doth understand, whether they be not as good Sense, and builded upon as sure a Foundation, as any Writings whatsoever, as the Scriptures themselves. To consider and conclude.

LODOWICK MUGGLETON.

A N E N D.

Here followeth a Declaration what the whole Armour of God is, and what is meant by the Wilderness: And a Description of the wild Beasts I fought with after the Manner of Men in the Wilderness, as I was journeying and travelling towards the heavenly Canaan, in those six Years Time, from the Year 1662, to the Year 1668, concerning my Travels through the spiritual Wilderness of Men's Hearts in Mortality, towards the spiritual and heavenly Land of Canaan. As followeth.

IT was the good Pleasure of God to chuse me one of his two Last Prophets and Witnesses of the Spirit, to declare that great Mystery of God being become Flesh, or God being made Flesh, as the Scripture saith; and for that Purpose the Lord God did give me Understanding of his Mind in the Scriptures, above all Men in the World at this Day;—which Thing hath been made manifest, and is clear to many, by those Writings set forth by *John Reeve* and myself:—This Commission given of God, unto me; it was the third Day of *February 1651*.—And then I was chosen of God to be *John Reeve's* Mouth, as *Aaron* was to be *Moses's* Mouth:—And as *Aaron's* Rod in his Hand, did smite the Earth and Waters of *Ægypt*; in the Natural, it brought many natural Plagues upon the *Ægyptians*; and *Aaron's* Rod swallowed up the *Ægyptian's* Rods; so hath this Commission of the Spirit caused spiritual Plagues to fall upon many despising Spirits, upon their Souls and Bodies to Eternity; and when they have cast down many Curses upon me, I have cast down but one Curse upon them, and it hath swallowed up all their Curses, so that none are to be seen:—And the Curse I have cast down is but one Curse to them, and it hath swallowed up all their Curses, so that none are to be seen; and the Curse that I cast down, it doth remain alone upon all serpentine Spirits of Men and Women.

Also it is recorded in Scripture, that *Moses* and *Aaron* went through the natural Wilderness toward the promised Land of *Canaan* a temporal Land, yet a Type of the spiritual and hea-

venly *Canaan*; and much Trouble and Opposition did they undergo in the Wilderness, with the Seed of the Serpent; yet they being armed with the Armour of God, even the Commission of God that was put upon them:—As upon *Aaron* the Mitre of Salvation was set upon his Head, the Breast-plate of Holiness and Righteousness was tied fast to his Breast:—The Ephod of Prophecy was as a white Garment down to his Feet:—And the holy Oil of Wisdom and Understanding was poured upon his Head; it wet not his Beard alone, but it drenched his Beard throughout:—And finally, it did run down his Skirts and rich Attire throughout,—signifying the Soundness of Doctrine and Integrity of Life being the *Urim* and *Thummim*. This was the Armour of God, put upon *Moses* and *Aaron* in that Commission of the Law; and this preserved them from all their Enemies that forty Years in the Wilderness, as they journeyed toward that temporal Land of *Canaan*.

So likewise hath God, in these last Times, chosen *John Reeve* and myself his two last Prophets and Witnesses of the Spirit, to lead the *Israelites* indeed into the spiritual and heavenly Land of *Canaan*, which the other was a Type of,—that is, all true Believers of this Commission of the Spirit, might enter into eternal Rest;—that is, to have the Assurance of everlasting Life in themselves:—This is true Rest in the Soul of Man, which many can Witness at this Day:—And let it not seem strange, or hard, or a Thing impossible in these our Days, for Men and Women in the Assurance of everlasting Life abiding in them here in this Life; for many can Witness the Truth of it:—For true Faith is the Evidence of Things not seen by the Eye of Reason, but by the Eye of Faith only.

Also I read in the Scripture, that the Apostles were clothed with the whole Armour of God in their Commission of the Gospel, as *Moses* and *Aaron* was in their Commission of the Law,—and that many believing *Israelites* did enter into their Rest; that is, had the Assurance of everlasting Life in themselves, and so did enter into the Paradise of God, and into the spiritual Rest and heavenly *Canaan*, that all true Believers doth enter into in this Life:—This is that Paradise the Thief on the Cross did enter into that very Day he believed on *Christ*.

And

And that the Reader may understand that all commissioned Men that are chosen of God, hath the whole Armour of God put upon them, that they may be made able to encounter with all wild Beasts like Men without them, who are yet in the Wilderness, and not entred into their Rest, as it was with *Moses* and *Aaron*, as aforesaid:—So it was with the Prophets afterwards, how did they fight in the Name of the Lord with Lion-like Men, Dragons, Tigers, Serpents, Scorpions, in the Time of their Commission.

And the Apostles having the whole Armour put upon them, as you may see, *Rom. xiii. 12.* *Paul* exhorteth the *Romans* that believed his Doctrine of *Christ*, to *put off the Works of Darknes*, and to *put on the Armour of Light*:—Now what the Works of Darknes were, are expressed in the Words before;—and what the Armour of Light is, its express in the Words following:—So in *2 Cor. Ver. 7.* *Paul* sheweth how the Apostles of *Christ* and true Believers were endued with the Word of Truth, and by the Power of God, and by the Armour of Righteousness on the Right-Hand and on the Left, made able to encounter with all Enemies within themselves and without, as may be seen in the Words before and after in that Chapter.

Also you may see *Ephes. vi.* from the 10th to the 17th Verse, *Paul* exhorting all true Believers of his Gospel, to *put on the whole Armour of God*:—The Words are these as followeth, beginning at the 10th Verse—*Finally, my Brethren, be strong in the Lord, and in the Power of his Might.* Ver. 11. *Put on the whole Armour of God, that you may be able to stand against the Wiles of the Devil.* Ver. 12. *For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against spiritual Wickedness in high Places.* Ver. 13. *Wherefore tak unto you the whole Armour of God, that you may be able to with stand in the evil Day, and having done all, to stand.* Ver. 14. *Stand therefore, having your Loins girt about with Truth, and having on the Breast-Plate of Righteousness.* Ver. 15. *And your Feet shod with the Preparation of the Gospel of Peace.* Ver. 16. *Above all, taking the Shield of Faith, wherewith you shall be able to quench all the fiery Darts of the Wicked.* Ver. 17. *And tak*

the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Here the Reader may see, that the true Apostles, and the true Believers of them, were armed with the whole Armour of God, which made them able to stand, and to encounter with all wicked Principalities of Religion, which were become spiritual Wickednesses in high Places: And as Principalities and Powers which became as Rulers in the Darkness of Men's Minds, to worship Stocks and Stones, as the *Ephefians* did the Goddess *Diana*; and as your Heathen Philosophers and Poets, who did imagine God to be the Spirit and Life of every Creature; and so by Consequence they conclude, that God is nothing else but Nature, and so doth adore an infinite unknown Being of Beings, as the Quakers doth; and so they worship the Creature more than the Creator, as the Quakers doth for the Heathen; God is in them as they imagine, their own Life being the Life of God, thinking God to be the Earth, the Waters, the Element, the air; so they live, and more and more have their Being in God.

So the Quaker's *Christ* within them is so big to fill Heaven, Earth, the Air, and all the Quaker's Bodies besides; for the Philosophers, Heathen Poets, and the Quakers, God is all one God, for neither of them will own that God hath a Person or Body of his own, not now, hereafter, nor never had:—Also the Apostles did encounter by this Armour of God, with the Sex of the Sadduces, who denieth any Resurrection of a Body after Death; and with the Pharisee, who was tied to the Observation of the Ceremonial Law of *Moses*; these were Principalities and Powers, and spiritual Wickednesses that did rule in the dark Mind of Man in the Apostle's Time, as well as Persecution in the Rulers of the Jews; therefore called spiritual Wickednesses in high Places, because the Imagination was high in those Men afore said, to oppose the Doctrine of *Christ's* Death, Resurrection and Ascension, which the Apostles preach'd.

But the Apostles having put on the whole Armour of God, and more especially the Shield of Faith, they were able to encounter and dispute against all Traditional Ceremonies used in the Law of *Moses*, and against all Heathen Philosophy and
Heathen

Heathen Poetry, and to prove that *Jesus* was the *Christ*, and that *Christ* was now alive in that Body he suffered Death in : And this I say, none but such as hath put on the whole Armour of God could have fought against such wicked Principalities and Powers in high Places, as aforesaid, but commissioned Men, and those whose Faith was strong.

Thus God hath put on his whole Armour upon his chosen Prophets and Apostles, and with these Weapons have they fought with many strange Beasts after the Manner of Men ; as *Herod* that great red Dragon, *Rev. xii.* and *Herod* that Fox who beheaded *John Baptist*, and that Generation of Vipers that came to *John's* Baptism, and Serpents that talked with *Christ*, and fat Bulls of *Bosban*, in *David's* Time, and that Devil that tempted *Christ*, these were all Men, yea, wise, prudent and honourable Men ; yet called in Scripture Dragons, Serpents, Vipers, Bulls, Dogs, Devils, Foxes, with many other Names that belongeth to venomous hurtful Beasts, yet all but Men ; these were those Beasts the Prophets and the Apostles fought with in their Time ; and with such Beasts have we the Witnesses of the Spirit fought with, which would be too large to tell of all the Acts and Battels that hath been fought by us the Witnesses of the Spirit, since the Year 1651, but shall wave all Things in this Place from the Year 1651, to the Year 1662, and shall only speak of some of the most remarkable Passages and Battles that I have fought with several wild Beasts this six Years : I thought it convenient to let the Reader see the Truth of what hath happened in some Part within this six Years ; but what hath been acted by us the Witnesses of the Spirit the eleven Years before, that may happen to be recorded before I die for the Age to come, therefore I shall only speak of some particular Passages that hath been acted by me in this six Years Time, as followeth.

It was made known unto me, by the Revelation of Faith, before I had a Commission from God, that I should enter into that heavenly and spiritual Land of *Canaan* ; and it was shewed me, by Revelation, that I must pass through the Wilderness unto it, where many wild Beasts and venomous Creatures should seek to devour me, or destroy me, which Thing I did not well understand at that Time ; — but afterwards, Appearance
shewed

shewed me what the Wilderiness was, and what wild Beasts and venomous Creatures should seek to devour or destroy or devour me ; but the Voice of Faith said unto me, *Be not afraid, be strong in the Lord, and in the Power of his Might, that hath chosen thee one of his last Prophets and Witnesses of the Spirit,* to encounter with all wild Beasts thou shalt meet with.— And as the first Aaron God chose to pass through the Wilderiness toward the temporal Land of *Canaan* ; he was clothed with the Armour of God as aforesaid :— The Mitre of Salvation was set upon his Head, the Breast-plate of Holiness and Righteousness was tied fast to his Breast, the Ephod of Prophecy was as a pure white Garment down to his Feet, and girt about his Loins with a pure Girdle of Gold, blue Purple and Scarlet ; and the holy Oil, consecrated Oil of the Lord, was poured upon his Head, and it run down to his Feet.

So likewise when God chose me to be *John Reeves's* Mouth, it was brought to my Mind, that Aaron was given to be *Moses's* Mouth, and there was put upon me at that Time the whole Armour of God, which I did not well understand at present ; but the Revelation of Faith hath shined to me since in a large Measure :— There was put upon my Head at that Time the Helmet of Salvation, and upon my Breast was put the Breast-plate of Righteousness, the Breast-plate was double Righteousness ; the Righteousness of the Law, and the Righteousness of Faith : And about my Waist I was girt with the Girdle of Truth, and my Feet were shod with the Doctrine of heavenly Peace, and in my Left-hand there was put the Shield of Faith, and in my Right-hand the two-edged Sword of the Spirit : Thus being armed with the whole Armour of God, I was to travel through the Wilderiness to the heavenly Land : I have met with great Opposition in the Wilderiness, as I have journeyed this seventeen Years ; but I shall speak but of some few Things that hath fallen out this six Years, as I said before.

Now let the Reader observe and mind what Wilderiness that was *John* the Baptist did come preaching, *Mat. iii. 1.* It is said, *He came preaching in the Wilderiness of Judea* ; sure it cannot be supposed by wise sober Men, that it was any natural Wilderiness, where natural wild Beasts do live, but altogether

altogether to the contrary; as you may see *Ver. 5.* where it is said, *Then went out to him Jerusalem and all Judea, and all the Region round about Jordan:* Sure this Multitude of People would never have gone into the Wilderness to have been baptized of *John*, had the Wilderness been far from the Cities of *Jerusalem* and *Judea*; and can any sober, rational Man imagine, that the Pharisees and the Sadduces, who were wise, prudent and honourable Men, would have gone into the Wilderness to have been baptized of *John*, had the Wilderness been far from *Jerusalem*, surely no; therefore that Wilderness *John* came preaching in, was no natural Wilderness, for it would have been a vain Thing for him to preach to Trees and Bushes, or wild Beasts; besides, that cannot properly be called a natural Wilderness that hath such a Multitude of Inhabitants near it.

But some may say, What Wilderness then was it he preached in? To this I say, the barren Hearts of the People that dwelt in *Jerusalem* and *Judea*, and the Region thereabout, was that Wilderness he preached in; and they were called a Wilderness because of the Barrenness of Faith in their Hearts to believe his Report, that *Christ* the Saviour was now at Hand, as doth plainly appear in *Mat. iv.* — *And if it be objected, Where then did John baptize?* To that I say, it was a little Distance, a Mile or something more, or such a Matter from the City and Towns where Water was, as it is in several Places near *London*, as *Hackney*, *Bow*, and such like; so the People came to him out of the Cities and Villages where the Water was, to be baptized of him in *Jordan*; so that the Wilderness *John* preached in, and the Wilderness *Christ* was said to be in, when he was tempted of the Devil, as in *Mat. iv.* was no other Wilderness but the barren unbelieving Hearts of the People of the *Jews* that dwelt in *Jerusalem*, *Judea*, and the Region round about, and not any natural Wilderness, as ignorant People do vainly imagine, but a spiritual Wilderness in the Hearts of Men, being barren of all true Faith, according to the Prophecy of *Isaiab*, *Mat. iii. 3.* speaking of *John* the Baptist, saying, *The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Paths strait;* this was that spiritual wildernessed Hearts that *John* preached in, and

that *Christ* fasted in when he was tempted of the Devil, and no natural Wilderiness, whatever Men do imagine to the contrary; for this spiritual Wilderiness in Men's Hearts, is in Opposition to that natural Wilderiness *Moses* and *Aaron* led the Children of *Israel* through, toward the temporal Land of *Canaan*.

And such a like Wilderiness as this have I journeyed towards the heavenly *Canaan* this many Years, and have preached or declared the Doctrine of the true and the right Devil: —In the Wilderiness of *England*, that is, in the barren unbelieving Hearts of the seven Churches of *Europe*; and some of all the seven Churches hath either heard me speak, or seen my Writings, and a few of all the Seven hath believed: —Yet the Wilderiness is very large still, and I have travelled already through the sixth Part of the Wilderiness, with great Hatred, Malice and Persecution from several wild Beasts in the Wilderiness of *England*, that is, the six Churches; and now there is only one Part more of this Wilderiness for me to journey through, before I can come at the promised Land; and the wild Beasts doth live in this latter Part of the Wilderiness, being nearer to the Land of *Canaan* than the other; for this Part seems to border upon the Edge of the heavenly *Canaan*, which makes the wild Beasts that inhabit there to rage and roar at me; for they are exceedingly moved at the Sight of me, fearing that I should slay them with the two-edged Sword of the Spirit that is put into my Mouth, and pass into the promised Land, which God hath promised me and all true Believers of this Commission of the Spirit.

Therefore I shall let the Reader understand some Part of the Opposition and Battles that I have fought with the wild Beasts in this Part of the Wilderiness, which seemingly lieth upon the Edge of the heavenly *Canaan*, is as followeth. In the Year 1662.

As I was journeying in the Wilderiness of *Derbyshire*, there came many Serpents, and put forth their Stings, thinking to have stinged me by the Feet; but my Feet being shod with true heavenly Peace, their Stings could not enter; so I smote them with the two-edged Sword that was in my Right-Hand, and wounded the Heads of most of them, and their venomous
Stings

Stings was cut off so, that they could not hurt, so they crept away ; the Serpents were five or six Quakers at *Nottingham* and *Mansfield*.

After this I journeyed a little further, and there came forth another Serpent ; he was not speckled, but more like the Colour of an old Adder, and something brown ; when he saw me he lift up his Head, and put forth his Sting a great Way out of his Mouth, thinking to have stinged me in my Loins, between the Breast-Plate and the Feet ; but I having the Girdle of Truth about my Loins, his Sting could not enter ; so I smote him upon the Head with my Sword of the Spirit, and cut off his Sting, so that he cannot hurt none with his Sting no more ; this Serpent-Adder was *Edward Bourne* the Quaker, spoken of in my Book, called, *The Neck of the Quakers broken*.

After, this, as I was journeying a little further in the Wildernesses, towards the promised Land, there came forth out of the Fearn and mossy Ground, two fiery Serpents, whose Stings were present Death, where the brazen Serpent could not be looked upon immediately ; but I being armed with the whole Armour of God, I knew myself able to encounter with them both : — But when they had both Sight of me, they crept apace till they came near me ; they looked very fierce and fiery, and their Stings were very long and poisonous ; and they lift themselves up both together, and thrust their Stings at my Breast, supposing it should have touched my Heart ; but I having a double Breast-Plate of Righteousness upon my Breast which covered my Heart, that is, the Righteousness of the Law, and the Righteousness of Faith was on my Heart, and upon my Breast, so that their Stings could not enter there ; they seeing this, their Stings could not enter my Breast, they both lifted themselves up a little higher, standing as it were upon their Tails, with long fiery Stings, they made at my Head ; but I having the Helmet of Salvation upon my Head, so that they could not enter there neither ; so they both lift themselves up again, and made at my Face, but the Shield of Faith in my Left-Hand kept them off ; so with the Sword in my Right-Hand I smote them both, at one Blow, upon their Heads, and cut out both their Stings ;

that came out of their Mouths, and they could do no Hurt any more, but any Child might handle them, and not be hurt by them, because their fiery poisonous Stings was taken out of them, by one Blow of the two-edged Sword I smote them with, so they crept away from me, and I pursued them no further; they hid themselves in the mossy Ground in the Wilderness, their Stings being both cut out, and wounded in their Heads; it is thought one of them died a while after of the Wound in his Head, and the Loss of his Sting.

These two fiery Serpents, they were *William Smith* and *Samuel Hooton*, two Quakers spoken of in my Book, called *The Neck of the Quakers broken*; there was many venomous Beasts, as Vipers, Asps, &c. that leaped on me, but I cast them off me to the Ground, but several of the Vipers leaped upon me again, thinking to have poisoned me with their Stings; but I did as *Paul* did, cast them into the Fire; so I did cast them into the Fire of Hell, there to burn eternally: Also there was many Wasps, whose Stings was in their Tails, flying about me to sting me, but their Stings could not hurt me: This Battle was fought with those two fiery Serpents, and other venomous Beasts in the Year 1662, as may be read in that Book aforesaid.

After this, as I was travelling a little further in the Wilderness, there came forth a great red Dragon, very fierce and fell; he was exceeding fat and full of Fury; he had two great Wings on the Sides of his Breasts; and his Tongue was, as it were, all in a Fire with the Poison that was in it, as if it had been long soaked in Poison many Days; and when he opened his Mouth he cast forth Poison, and whoever this Poison did bite upon, it did venom and much hurt; but as soon as ever this Dragon perceived me come towards him with the two-edged Sword in my Right-Hand, and the Shield of Faith in my Left-Hand, he lift up his two great Wings, and stood, as it were, upright upon his Feet, and thrust his Tongue a great Way out of his Mouth; so I drew near unto him, and he cast forth Poison upon my Breast, but my Breast-Plate being double, as aforesaid, the Poison could not enter; so I smote him on the Breast, between his Wings, with the two-edged Sword, and loosened his two Wings, so that no Strength was
in

in them to bear him up any longer, and he seeing himself wounded in the Breast, he roared and cast forth Poison out of his Mouth upon my Head; but I having the Helmet of Salvation upon my Head, the Poison could not touch not so much as an Hair of my Head; so as he put forth his Tongue again, thinking to pour out his Poison upon my Face, I smote him with the Sword in my Hand another Blow, and cut off great Part of his venomous Tongue, so that he departed from me, being wounded, into the thick Bushes, among the Serpents and Adders in the Wilderness, as we go to the heavenly *Canaan*, and there this Dragon died about a Year and a little more after he was wounded. This great red Dragon it was *Richard Farnsworth*, Quaker, as may be read in *The Neck of the Quakers broken*, and of the Battles fought between him and me, this was in the Year 1663.

After this it came to pass, as I journeyed a little further in the Wilderness, in the Year 1664 there came forth, out of the mossy Ground, a speckled Serpent, and when he heard the Sound of my Feet, he came out of his Hole, and would have stung me by the Feet, for he clinged or winded round my Feet, but could not get his Sting to enter, so I smote him upon the Head with my two-edged Sword, and as I lift up my Sword from off his Head, the Edge that was uppermost cut off his Sting, so he crept away with the Wound in his Head, and his Sting, out into his Hole or Dunghill again; so I heard no more of him to this Day: This speckled Serpent was *Thomas Taylor*, Quaker, who was then in Prison in *Yorkshire*; it may be seen, his serpentine Nature, and wicked poisonous Sting he put forth against me, and the Truth declared by me, in the Letter I writ to him, which is joined to the *Neck of the Quakers broken*.

After this, as I was journeying a great Way further in the Wilderness of *England*, something near the *Land of Promise*, in the Year 1667, there came out of the Wood a great old fat Fox; this Fox had no Horns, but however he had Ears, and they stood both upright, as stiff as if his Ears had been Horns; also this Fox had two Teeth before as sharp as Needles, that what Duck or Goose-neck he set these two Fore-teeth in, were sure to be carried away, in that he threw their Bodies upon his
Back,

Back, and kept their Necks between his two sharp Teeth like Needles, and his Ears being strong and stiff, they could not roll off his Neck : This Fox seeing me travelling in the Wilderness marvelled that I should pass thro' so many dangerous Places, where Dragons, Serpents, and several other venomous Beasts did inhabit, and yet not slain, nor wounded no where : — So this fat Fox he leaped at my Neck, thinking his two sharp Teeth should have met together, as formerly they had in several others : — But I bare him off my Neck with the Shield in my Left Hand, and with the Sword in my Right-Hand, I smote him upon one Ear, which makes it hang down, and cannot stand up stiff like the other. — Again, this Fox leaped at my Breast, and as he was leaping up, I smote him upon the two sharp Teeth with the Edge of the Sword, and brake them in Pieces, which made him raging Mad, because he cannot now bite me nor no body else more, for his two sharp Teeth like Needles are broke to Pieces, and his Ears that stood so stiff like a Horn, it now hangs down, it only hangs by the Skin. — This fat Fox I fought with in the Wilderness, it was old *George Fox* the Quaker, as may be seen in that Book of mine, called, *A Looking-Glass for Quakers, how they may see themselves to be right Devils.*

Afterwards in the Year 1668, I Journeyed further in the Wilderness, where the wild Beasts of divers Kinds were very thick grazing in the barren Wilderness ; some feed upon Moss and short Grass, others upon the Dust in the Wilderness ; some upon Acorns, Haws and Sloes, and such Things as the Wilderness would afford ; this Part of the Wilderness, it was something near *Jordan*, as *London*, something near the Land that flows with Milk and Honey : — And before I did encounter with any wild Beasts any more, I thought to be still and rest a while ; but as soon as I laid down my Sword and Shield, thinking to have a little Rest after the Battle I had fought with the great Fox aforementioned ; — and knowing that I must fight with several wild Beasts in this Place : — But as soon as ever I thought to take a little Rest, there came suddenly upon me a wild Bull ; I never saw him nor thought of him till he roared at me, his Noise gave a great Sound in the Air as if it had Thundred,
and

and he was almost upon me before I could take up my Sword and Shield: His Horns were short but very sharp and strong, and his sharp Horns were running full butt at my Breast, thinking to run them through my Heart before I could take up my Sword and Shield to defend myself; but I laid my two Hands upon his two Horns, and by that Strength which was given me, I flang him about, and he burst asunder and died in less than three Weeks after; so was I delivered from this fierce wild Bull, who would have destroyed me with his sharp Horns at one push, had he entered my Breast; but by the Strength of my God whom I served, he burst in sunder, and so died, and I received no Harm: This wild Bull who roared at me, and ran his Horns at my Breast, it was *Thomas Lee*, Speaker of the Quakers.

Afterwards, in the Year 1668, I journeyed a little further in the Wilderness near *Jordan-London*; there came forth out of the dirty Mire a wild Boar; his Bristles were all off his Back, and he was so besmeared and daub'd with his own Dung that his Flesh could hardly be seen, also he stank, that a Man might have smelt him at a great Distance before he came near; he was very giddy in the Head, as if he were Phrensy in the Brain, for he could live with less Food than any of the wild Beasts in the Wilderness, being much given to fasting, which made his Head to totter or joggle, and his Eyes dazzle, and his Brains to hang loose; sure he fat'ned in his own Dung, which made him so to glory in his Shame; for he would run among many clean Beasts, as if he were as clean as any, when as the clean Beasts could not endure the Smell of this wild Boar:—This wild Boar had two long Tusks stuck out of the two Sides of his Mouth, and with these he did hurt many, for where he smote with his Tusk he made a Wound:—So he hearing the Sound of my Feet as I was travelling in the Wilderness, this wild Boar come grunting with a few Bristles about his Neck, stood upright with his two great Tusks a great Way out of his Mouth; he seeing me, he made at me with all his Might, thinking to have smote his Tusk into my Leg, but I smote him with the two-edged Sword between his two Ears, which made him shake his Head, for his Ears are loose; and he finding his Head very dizzy, but his Tusks yet sound, he made

made at me again, thinking to have wounded me in the Leg ; —so as he was throwing his Head aside, as Boars use to do, I smote him upon that Tusk next to me, and the Sword went through his Mouth, and brake the other Tusk also, so that he is now disabled for ever for doing any more Hurt, either with his Head or with his Teeth ; this wild Boar is one *Solomon Eccle* a Quaker, spoken of in that Book, called, *A Locking-Glass for George Fox the Quaker*.

After this, in the Year 1668, it came to pass, that many Vipers who leaped upon me with poisonous Stings, but I cast them off me into the Fire of Hell ; but there came two Vipers above all the rest, which leaped upon my Breast, thinking to venom my Heart, so as to make my Breast swell ; — but I having a Breast-Plate of double Righteousness, as aforesaid, their venomous Tongues could not enter ; so I wiped them off my Breast, and they fell on the Ground ; so they recovered themselves again, and they both together leaped upon my Head ; but the Helmet of Salvation being upon my Head, for that was never off me Night nor Day this 17 Years, so their venomous Tongues could not enter there neither ; so I cast them down upon the Ground again ; — then immediately one of these Vipers leaped at my Face, with great Venom in his Tongue, against me and my God ; I seeing this, I smote him with the Edge of the Sword, even through and through his venomous Tongue, and cast the Body of him into that eternal Fire of Hell, where he can in no wise get out ; the other Viper seeing his fellow Viper thus smitten, and thus sentenced by me, he also leaped at me, so I smote him with the Edge of the Sword also, even the Sentence of eternal Death ; then they were both enraged, and in a Flame with the Fire of Hell, and so departed from me, casting out abundance of Poison, and Foam of Venom out of their Mouths at me at their Departure : And a Matter of five Days after this Battle was fought with these two strange Vipers, I heard that one of these two Vipers was going out of the Body, but it was a matter of twelve Weeks after he received his deadly Wound, before he did quite depart or go out of his Body : — These two Vipers I fought with, it was upon the 7th Day of *October*, in the Year 1668 ; and these two Vipers *George Whitehead* and *Josiah Cole*,

Cole, two Quakers, and Speakers of the Quakers; and since *Josiah Cole* is gone out of the Body, as they do vainly imagine, but I say he is gone through the first Death into the second Death, where *George Whitehead* shall go in his Time, where they shall never see Light more to Eternity: These were two such Vipers as came to *John's* Baptism, *Matth.* iii. 7.

After this it came to pass, as I was Journeying in the Wilderness near *Jordan*, there came forth of the Wilderness a young spruce Serpent, he was very quick and nimble; he was hardly a Year and an half old, his Sting was hardly grown to Perfection, for he knew not well whether his Sting was in his Head or in his Tail; if he had, he would have had a Care of Leaping upon the Sword's Point as he did; he had been in the Wilderness but a Year and an half, or thereabouts, amongst some old Serpents, Foxes, Dragons, Vipers, Boars, Bulls, and other wild Beasts;—and he hearing so many of these Serpents and wild Beasts to be overcome and beaten before me, and yet I received no Wound;—he was conceited, being young and nimble, to leap at the first Leap upon my Head, thinking if he could Sting me there, he might trample me under his Belly, or that I might fall under his Belly; and as he drew near me, or crept near me, he put forth his Sting out of his Mouth, it was sharp and long, but very small and slender, but it was poisonous enough for the Time of its Growth; and as he began to raise himself up to leap at me, I smote him upon the Head with the Edge of the Sword, and the Point of the Sword went through his Sting, so that his Sting cannot Hurt now at all, though he hath endeavoured since; so he went among the wild Beasts in the Wilderness again, and lieth in some Hole in the Earth.—This young Serpent it was *William Penn* the Younger Quaker, who newly peeped into the Quaker's Antichristian Principle, being a Scholar, grew so proud, and full of conceited Wisdom, that he would trample me and my God under his Feet as Dirt, for which Things Sake hath the Wrath and Vengeance of that God-Man, the Lord *Jesus Christ*, whom I own, pursued and overtaken several of that cursed Crew of Antichristian Quakers, who despiseth such a God that is in the Form of a Man. I have his own Writing to shew the Truth of this.

After this Battle with the young Serpent, being in the Wilderness near to the Waters of *Jordan*, the Serpents, Vipers, and all Manner of wild Beasts were very brief, that I could have very little respite for fighting with one or other of them ; —for they were more numerous in this Part of the Wilderness than in all the rest which I travelled through ; so I being weary, was willing to rest myself awhile, before I journeyed any further ; but as soon as I was laid down to rest, there came forth of the thick Bushes in the Wilderness an old she-speckled Serpent, and I heard her Hiss very loud as she crept out of the Bushes before I saw her ; —so I armed myself ready, but when I saw her I marvelled, for I did not think that she-Serpents had such long fiery poisonous Stings ; it was more long and poisonous than any he-Serpent I met with before ; but that I knew she was the Mother of another he-Serpent spoken of before, I should have rather taken her for an old she-Bear robbed of her Whelps ; for after she had first hiss'd Aloud, afterwards she roar'd and spit Poison out of her Mouth ; the Poison lay upon the Top of her Tongue like Soap-Suds, and a sharp Sting like a Needle stuck out a pretty Way beyond the Poison : — So I viewed her as she crept near me, and as she lift up herself, standing as it were upon her Tail, she put forth her Tongue with the sharp Sting like a Needle, and the Poison like Soap-Suds upon it, so I viewed it well, I smote her upon her poisonous Tongue with the Edge of the Sword, and cut the Sting and Venom quite out, so that she is disabled for ever doing any more Hurt with her Sting : This she-Serpent was *Elizabeth Hooton* the Mother of *Samuel Hooton* a she-Quaker ; her Letter is to be seen and my Answer to it.

And immediately after the Battle was ended with this she-Serpent,—there came forth out of the Wilderness, being angry that this she-Serpent was so disabled by my Sword,—three mad Bulls, they roared upon me, I heard their Noise, for they roared altogether, but I saw none of them, for they would not appear because I should not see what Colour they were of, nor smite them with the Edge of the Sword in my Right-Hand ; but I suppose they were all Quakers ; they sent a large Letter to me with never a Name but Letters only : Several other Serpents and wild Beasts in the Wilderness have I fought with this

Year 1668, but these mentioned are the most eminent to be upon Record.—Thus after the Manner of Men I have fought with several Sorts of Beasts in the Wilderness, as *Paul* did in his Time, *in hope of the Resurrection of the Dead, some to everlasting Glory, and some to endless Misery*, 1 Cor. xv. 32.

By LODOWICK MUGGLETON.

F I N I S.



